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Show me thy faith without thy works,
and I will show thee my faith by my works.

BY GIFT

Co-operation

with

God

and

The Neighbour.

T. F. DOWDEN,
Colonel, late R.E.

OOTACAMUND AND NILGIRI PRESS, OOTACAMUND.

JESUS SAID UNTO HIM.

"Thou shall love the Lord thy God with all
thy heart, and with all thy soul, and with all thy mind.
This is the first and great commandment,
and the second is like unto it. Thou shalt
love thy Neighbour as thy self."
On these two commandments
hang all the Law and the Prophets."

MATT. XXII, 37—40.

Essays in Prose & Verse

on

The Spirit and Practice

of

Work.

Faith, if it hath not works,
is dead, being alone.

James II. 17.

If any would not work,
neither should he eat.

II Thess. III. 10

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CO-OPERATION

WITH

GOD AND THE NEIGHBOUR.

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PREFACE.

To "define terms and verify references" sums up in brief, excellent advice to students, entering on the strife of controversy. A time however arrives, when controversy and strife lose their charm in the subsequent review of experience. A record of such a review may have value apart from facts and figures in helping to form a correct Public Opinion. An individual may form his own opinion and be able to give it effect in his dealings with his neighbour; but what coerces him, is the opinion of his society, caste, profession, country or creed; he must be happy in proportion as the beliefs of these accord with the belief founded on his experience, and careful study. To live a life opposed to the accepted opinion, may be possible with the independent and well to do, but is not possible with the great majority. If we are able to influence public opinion, it is a duty to offer suggestions for consideration. And the practical test of our convictions lies in demonstrating their efficacy amongst friends and well-wishers, who will bear with our eccentricities and help to correct them. This must be the author's excuse for offering the present contribution to the world's thoughts and experiences.

After 35 years of service in the East, it may be supposed that the author returning to England found things not what he left them. Home in the youthful days makes lasting impressions, and the one thought of an Anglo-Indian is to return to such a home with his family on his retirement. The circumstances which render the attainment of such an

ideal difficult of realisation, are traceable to the altered conditions of labour under the industrial development, which has turned England into a Manufacturing Country, and destroyed the Agricultural population, and the landed proprietors deriving their position and income from the land. Home as in the old days, lacks one of the principal elements to make it happy, viz., loyalty. No one seems to work with love except the mistress, who is not able to secure assistance under any proper organised system ensuring *continuity*; no servant seems to be actuated by any high desire, but only self interest. Duty to God or the Neighbour in the person of the employer, appear to be quite secondary considerations. After trying house keeping for 5 years in England the strain became too great, and it was given up, and more congenial conditions sought, by a return to India.

But the insight into modern English life led to a desire to ascertain how far the failure to join in it cheerfully, was due to the personal equation, and how far to ignorance of the conditions under which it might have been a success. Accordingly a patient inquiry into the way the world works from the workman's point of view, led to the compilation of a small book, which was printed at the Methodist Mission Press in Lucknow in 1902 entitled *The Great Co-operation*. Reference to the conclusions arrived at in that book are made here. The book did not profess to enter into the religious aspect of work, but to show plans and methods by which all co-operative work is done; some suggestions were also made for improving methods.

It is very clear that without business methods and authorised organisation, the responsibilities of duties cannot

be properly fixed on persons. Where Christianity does not suffice to ensure loyalty, and self interest is the only object to be sought, both employers and employed want the protection of law and associations; these seem to be wanting, or are being supplied tardily, and with tremendous effort and at enormous cost. Meanwhile there is much ignorance and very little confidence between employers and the employed, and the public suffer.

Unlimited Competition is the dogma of infallibility the English seem to adopt. Slowly the employer and the working man rises by dire experience to the knowledge that *Competition* unlimited by *Co-operation* is bad. When this knowledge impresses itself on authority, from the master of a house to the ruler of a kingdom efforts will then be made to limit *competition for wealth and power* by co-operation, which will increase the wealth and power of the whole world, in much greater ratio than at present, with less strain on all. Progress will then be on *Christian* lines, with little war or bloodshed, to throw down periodically in vast ruins, what we so laborously and slowly build up.

But apart from organised methods and reasoned scientific Industrial and Commercial Policy, a very important question arises, *viz*., whether the nation which appears so prosperous and powerful, is degenerating physically and morally. The health of the people depends on restriction of hours of labour, sanitation, getting continuous employment, &c; but no less on a *healthy mind.*

The Great Co-operation did not go into the latter point, for at the time, the author had little or no information on

the subject. Circumstances however have since led to careful inquiry, and the result of it will be found in the following pages.

It seems certain that Christianity furnishes the only Religion which provides for the Great Co-operation England has been the first to start. All the other religions fail in impressing sufficiently, the duty the individual owes to the *Neighbour*. They stop at the duty to *God*; and a man according to them may rest satisfied if he squares the Almighty, while neglecting all obligations to humanity. England's Commercial and Industrial policy is correcting this error. It makes men co-operate for their interests, and the conditions under which co-operation can alone prove successful for this purpose, is found to be by adherence to Christian Principles. Those who have neglected the study of their Bible will be insensibly led to its truths by co-operative experience. This is the justification for modern civilization. If God's purposes are not being served by it, it is bound to fall sooner or later. Men's duty and their interests coincide, if they will only see it. Nothing but ignorance prevents their doing so. Through co-operative effort, we get all that we possess, and the most important preliminary to the effort, is to feel the *right spirit*, in which a work should be approached, undertaken, and carried out. If all are co-operating in spirit with God, there can be no disagreement, not easily accommodated and settled. God is then ruling as he should be allowed to do. The Nation then prospers, and is able to help other nations in the real paths of progress.

Next to realising and acting on the *co-operative spirit* with the neighbour, Civilisation, as we know it, demands that a man should understand, know, and be able to rule his own mind, so as to bring it into harmony with God's. This is a life study; but no one can have too good a grounding in the science. The religion which contains the least amount of 'Error' in it is the best guide. The search for error constitutes the life of a pure religion. The object of it is to know and understand God, and His Will. We may approximate to this knowledge, through our experiences of Error.

CHAPTER I.

THE FOUNDATION OF CO-OPERATION.

As far as the writer's experience goes, the co-operation of individuals for the work of the world to be completely successful, depends on all engaged in it realising the truth of Christ's teaching which He epitomised, when He said it consisted of loving God with all the heart, the soul and the mind, and the Neighbour as oneself. Love therefore is at the bottom of the whole Co-operative Spirit. But the Wisdom which laid down this law, does not take into account another requisite for successful modern co-operation which depends on the right use of man's wit in devising plans and methods. For this wit, man has been furnished with powers by the Almighty, which are developed in individuals in greater or less degree. In tracing the organised methods under which work is being done, it is found that the more complicated the civilisation, the greater the difficulty to perfect the machinery by which work is done, so as to ensure efficiency; truth and justice to all concerned. The duty of seeing to this rests primarily on a Government, and the experts associated with it.

In a country like England, where the initiative in *economical* development is largely taken by the individual, and the aim principally private gain, some considerable time elapses before the Government can become aware of practices at variance with the moral code; and meanwhile such practices may become so universal that they are accepted

as a business or commercial code, in which there are many defects, but nobody is powerful enough to cope with or alter them. Competition, so useful as a stimulus to activity, resulting in great efficiency and economy, and an accumulation of wealth, accompanied by great temptations, often leads to wits being used in wrong directions, detrimental to the Neighbour's interests. These have to be protected by agreement as to what men may, and may not do; and the necessity for Co-operative Rules and Regulations then becomes established. Before a Government could take intelligent action, it would require advice from the persons following the occupation concerned, as to the general measures which would suit the detailed operations; and to get at these, the corporate opinion of the body is necessary. This leads to the association of individuals to formulate proposals for different branches of industry.

The responsibility for framing proposals on sound principles, rests with the leaders of the Industrial world. The function of the Government is to see that such proposals are not against the interests of other branches of of industry, or contrary to Christian principles.

The unlimited competition which humanity engages in, has been found however to be not unattended with danger to the interest of the neighbour, whether it be an individual or a neighbouring state; and a government which neglects to organise its economical developments with consideration for such interests often finds itself at war. Competition without limit is equally disastrous to the individual, making a slave of him, and leaving him no time to enjoy those fruits to which all labor is the precursor. Beyond this again, unlimited competition destroys utterly the weak and inefficient.

Organisation.

The *limit* to useful competition is then found in Co-operative organisation. The purpose to which the organisation is directed, is primarily to collect information with a view of seeing where the opportunity for employing energy offers, and then how to best use it to secure efficiency and economy.

In the inquiries made in the great Co-operation, the author went rather systematically into the methods of co-operation in the *Work Shop* as a type of every other co-operation, and followed it out as applicable to all work being done, from the domestic hearth to the Imperial Throne. As may be expected, the inquiry led to the conclusion that all work is done under mental strain, in many instances very great, owing to faulty co-operative organisation. To the extent to which the wit of man and his good will, enable remedies for these strains to be provided, it is evidently the duty of the people and their interest too, to leave no stone unturned to apply them. Labor and Capital are equally interested in this; and also to form associations for ascertaining the best means of taking action.

But when all is done from the workman's point of view, to increase efficiency, while lessening the strain of earning a livelihood, there is something more behind it which is of paramount importance. It is the constant thought of every toiler—"what does it all mean?" "Are we merely working to eat, drink, sleep, and be merry if we can?"

The fact is that our great worldly co-operation which we can trace from the domestic hearth to the Thrones of Kings does not end there. The mind asserts, it goes far beyond to realms of which we have only a dim conception,

and for an all wise purpose which we can only faintly grasp. For the same reason that a workman does his daily duty, with small knowledge of the scope and objects of the employer's operations, most men are satisfied to be employed in God's workshop with similar limited knowledge. But just as it is the object of workmen by deligence and honest dealing to establish a Character and position in the world, so it was evidently Christ's desire and instruction, that men should qualify for the next stage of spiritual development by faithful duty to Him here. No flaw is to be found in Christ's life or teaching, and it is essentially the Doctrine of Co-operation; calculated to lessen the pain from the strain of all work, and to cure that of failures, and to lead to wholesome remedies.

Jesus was himself a workman, and lived in the world. His mind was with God on the one side, and the Neighbour on the other. His teaching—essentially, to know and understand God, and the effect of what we do, on the *Great Co-operation* for which man was designed, shows us the whole of our duties and interests, to bring us in harmony with God.

It is one of the standing reproaches of our civilisation and the deepest griefs of humanity, that we are really not living up to this standard. It wants more energy in our statesmen and industrial leaders, to organise methods by which we should be able to approximate more nearly to the Standard. Men in public have to conform to business or social codes with all their imperfections, but privately and in their hearts many detest them. So far so good. Individuals are not responsible for the shortcomings of a system, the defects of which are a matter of common knowledge.

A Godly Attitude.

But with *Powers* which men hold in trust from God, there is *responsibility* attached, just as there is to a Deputy holding powers from an Employer.

If there was not this responsibility attaching to the individual in spiritual as well as in temporal matters of life, then Christ's Mission would have been in vain. It is in this particular that Christianity differs from every other religion. Buddha who preceded Christ, preached a doctrine showing that the way to happiness, which was generally blocked by the grief of unfulfilled desire, was, to so dicipline the mind as to extinguish *desire*. Mahommedanism, much influenced by Sufism,—the idea of which is that man does nothing except at the initiation of God,—results, in fact, that God acting in this way, man is not responsible. Pure Hinduism appears to have the finest conception of God, which coincides with that recently evolved from the modern view of Christianity; and is very different to the limited conception of the Jewish God, which makes Him a superior form of humanity, but with many of the weaknesses constituting the frailty of man, and accounting for man's downfall. Anger, jealousy and vengeance may appeal to the fears of the ignorant, and be applicable to a Greek Demi God who meddles in details of the business of mortals, but not to a Supreme Omnicient Omnipotent, Omnipresent God, whose design of the Universe is made with the utmost Wisdom and greatest perfection. Could the workman imagine man, given powers and responsibilities, reason and intelligence, and an Instructor in Christ, think that God would not support him with His Love under all honest intention? No employer could do less; unless a house divided against itself could stand.

The Judgment of God and Man.

The intelligent employer supports his deputy with his goodwill, compassion, mercy, and pity for his mistakes, and by doing so helps him to recover any error, and retains his services and the value of his experience. Would a supreme God do less than a loyal employer? Absurd to think of it. The grief we suffer, is from ignorance of God and ourselves, which prevents the *right spirit* of co-operation being maintained. Mistakes will naturally occur in business and certain losses may ensue. These cause much pain and grief, which is doubled and trebled if anybody is perpetually angry with us, and if the co-operation is likely to be permanently imperilled. What loving, generous, just God, could wish to punish eternally for faults to which in His wisdom, He knows we are liable by the nature He created for us, and the circumstances He knows we must encounter?

What we do suffer, is from the harsh conduct of man, and our own ignorance. We know that God knows this, and feel that His Love helps us to bear it.

A right conception of the attributes of God, seems to be at the foundation of efficiency in all co-operative business, and the above view will probably commend itself to all practised business men. Those who think God is punishing them for some fault or sin, do Him an injustice. The trouble or sickness comes from the Sin or Error being a breach of some one of His laws, which have been clearly laid down by Christ, and the remedy lies in study, to find out the broken law, and keep it for the future.

CHAPTER II.

GOD.

Able disputers and philosophers have exercised their reasoning powers from time immemorial, to ascertain the nature of the Almighty, and every Religion has its own ideas on the subject. The controversy occupying men's thoughts fixes itself principally on the question whether there is a Personal or Impersonal God. To practical men, amongst whom must be included every man who works either with his hands or his head, the settlement of this knotty point is of less importance than a just appreciation of the *attributes* of God, and their relation to the powers which have been vouchsafed to mankind.

Men and Women are concerned together in Co-operative work of every description involving strains and stresses on the muscles and on the mind, and the question for them is, how these can be utilised economically and with best effect to advance their Temporal and Spiritual interests. The former are arranged for by an exercise of the wits, and by means of Education and Experience of a practical character. The latter by spiritual teaching. Christians adopting the teaching of Christ find that His instructions on spiritual matters are absolutely perfect for securing co-operation, not only with the Neighbour but with God, to their own spiritual advancement. The working man finds in a perfectly organised system of co-operation the sense of love to God and the Neighbour, which satisfies him of the existence of a Superior Power and Intelligence, working co-operatively with him.

Experience.

Man's reasoning powers need then not be of a very high order to infer, that if he is unhealthy or unhappy it arises from some defect in the co-operative organisation, or one in himself of which he is not aware. If he be intelligent, his conception of God must therefore be improved by every mistake he makes and every pain he suffers, which shows he was wrong in his judgment. The experience of one man is supplemented by that of the whole of humanity, and the records are sifted and weighed, with a result that the general knowledge is increased, and an opinion formed as to what is right and what is wrong. It is recognised that man possesses powers to which he may add by gaining knowledge and experience. If he does not possess sufficent, he may avail himself on trust, of the proved knowledge possessed by others. Some men of superior judgment are the happy possessors of powers, to infer from what they have learnt, the law governing the circumstances, which if tried, is capable of proof. Such are the leaders of thought, the professors and experts. These are the leaders of men. They divide themselves into two categories; those who devote their time to material objects; and those who observe the constitution and working of the mind, and the effect of circumstance on it. The use of the two branches of science comes together, when a co-operation is about to be undertaken for a good object. The former provides for a perfect *plan and method* of carrying it out, the latter for the *spirit* in which it should be approached and conducted. It is clear that if we intend good to result, we must consider the last first. The thought which gives rise to the idea must originate in a good motive. What is a

good motive? The answer is, a motive which may not only be good for ourselves but for humanity as well. If we think this, we may at least credit God with a much more far seeing desire for the good of ourselves and humanity. So much has this been the universal idea, that pure selfishness has been always condemned. We must in any venture we propose, have the selfish self always well in hand, and see that others are benefitted by what we propose as well. If our perception allows us to see thus far, we may infer it as a law of God, that it is His Will. Our experience shows us that others are inclined to help us if we will help them; we accept this as fair and just; and whereas we can perhaps do little to help ten others, these by their united efforts can do ten times as much for us as we could do for ourselves. And we can get their help if they are willing. This they may be for payment, but not necessarily; it depends on the spirit in which they are invited to co-operate. Free Will is the necessary accompaniment to an independant exercise of judgment. And it is recognised that all have this free will to engage in a co-operation or not, subject to limitations and penalties. This gives rise to the idea that man is to be treated as a responsible being, and any laws that affect him must accept the fact.

But as a matter of fact, this applies simply and solely to his choice of occupation, and his choice of doing good or evil. Moreover, in any co-operation, he is bound to subordinate his free will to the laws governing his business or society. Man then is *not* a free agent in regard to his obligations under any co-operative system of any sort. He can only exercise his will to move within the latitude allowed. Thus in all positions in life, limits to the free-will are prescribed

for the good of the whole community, of which the individual forms part. May we not infer that a similar and Divine principle of *limits* prescribed by law, applies to free-will to use the passions with which man in endowed, to secure the best advantage to humanity, and not only to the individual concerned?

Here the common experience of humanity shows, that there *are useful limits* to the exercise of any desire or passion, and when any one of them runs away with us, we are more or less mad, and neither the *reason* nor the *will* are governing. Who knows best how to use the passions and powers with which he is endowed, to promote the happiness of himself and his neighbour? There are not many perhaps who succeed in finding out the secret, or we should not hear so much grumbling and complaint everywhere! and there would be no scope for the inquiry of the scientist.

The common grief of humanity is, that there is a vast amount of ignorance on the subject. But the more it is studied, the more it is found, that causes of grief and pain can be traced to over stepping the useful limits of passions, in some direction or another. If God is accredited with good motives towards humanity, and all his works are perfect, then man must be designed perfect, and none of the passions are to be condemned as bad. The *right use* of them is what we do not always understand. But we may credit God with knowing His own mind, and being satisfied with His own Work. If we can find out all the pains and penalties which Humanity experiences from misuse of its faculties and powers, may we not infer that the attributes of a loving, Wise and Just God, would include the

requisite knowledge and power in which we find humanity deficient? Also that if we can put our minds in the unison of His mind, as we understand it, when pain and sorrow come, we should discover our Error, and be able by the exercise of our Reason and our Will to repair it? As anybody working under a respected master would naturally wish to do this if he wanted to repair an error and continue work, it is reasonable to infer that a man would do the same by his God, to earn His continued support.

Reasoning of this sort has led to considering it the duty and interest of man to recognise in God the highest Wisdom and Power. For the united wisdom of communities, though likely to be of a higher quality than that of the average individual, is often faulty, and there must be a Higher still.

For an appreciation of the Truth in respect of the attributes of God, we have the Authority of Christ who knew all. Like many things we do not understand, a force is measured by its effects. Nobody can tell us what electricity or gravity are, but we can estimate their effects in relation to things we deal with, from ascertained laws which prove true; so we can with the force of Good and Evil Thought.

The Creator is proved to possess all the qualities in which mankind finds itself deficient. He knows everything, and nothing is concealed from Him. He is present everywhere, and His mind is always for Good. For man's works designed with a good motive the Creator is always in harmony and assisting. Thoughts of an evil nature, orignating in the ignorance of man, working against God, bring the works based on them, tumbling to the ground.

Love will Procure Forgiveness.

This is the view of the attributes of God inferred from the *co-operative* stand point. It differs from that in the Old Testament, which assumes God as exercising vengeance, and being angry, jealous, &c. We all know the impossiblity of carrying on any work, under an authority who is always condemning us. How much more must God in His great Wisdom know this, and that Love will pave the way to correct the sinner. If we love the sinner and sympathise with his ignorance and his suffering, he will often listen to our entreaties and advice. We may be able to show him his error, and cure him of it. Most of the sinner's suffering arises from divergencies against the laws for co-operating through the neighbour, with God. The sin carries its own penalty in isolation. Would there be any more necessity for God to interfere, than when a man is fined or imprisoned, as a supposed clearance of some criminal account.

A God who had no patience to let the sinner recover himself, with the lessons he received, would be unjust. God has infinite patience and wisdom, and knows His love is indispensable to the sinner. It would be impractical to withhold His love.

Virtue carried to an extreme of hate of the sinner, carries its own condemnation, and is a human failing. It may exclude the sinner from the co-operation for bread earning, or sentence him to social death. What friend has the sinner but God, who knows all, and can forgive! If an injured neighbour feeling this, allows his judgment to be overruled by God, he will forgive the sinner, and even an enemy; these will inwardly confess their sins and malice

and be converted. The consciousness of this fact, causes God's power to be felt and exercised on the sick, who are ill because they have got adrift from God.

In this way too, the greatest sinner may suddenly cure and forgive sins, and himself become whole, on realising the Divine Presence, which he had not dreamt of before. Witness the conversion of St. Paul! Patience and mercy are attributes of God on all occasions. He can hate nothing he has made, or entrusted with powers, knowing the temptations to which men are prone, and the suffering inevitable, on men drifting away from Him.

The prayer book tells us that—"If we say we have no sin we decieve ourselves and the Truth is not in us, but if we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." It is only after much sorrow, and perhaps from the evidence of that in others we love, that we begin to connect the above with a possible sin in ourselves. We thought we were sinless! God's love is essential to steady us under such an appalling discovery. Would God have been wise to withhold His love in our ignorance, or to have punished us more than we were being punished by the undiscovered sin! No Man punishes. God forgives; and appeals for forgiveness in the name of God, cannot be lightly disregarded.

Nor will any curative power of God invoked for His purposes, be asked for in vain. The power takes effect through the consciousness of the unison of the mind with that of God. And though the effect may not be immediately apparent, it works ultimately through the reflecting minds

of the sick. No evil could take effect, since the power is understood to come from God, and there is no evil in God.

Pyschologists study deeply the action of thought, and show the magical effect of it. Applied to spiritual thoughts, it is easy to see the danger of *thinking evil*, as we are thereby neutralising the power of God for good on our own behalf, and for our friends. We practically commit moral suicide, which will show itself in a falling off of all well wishers, *who want God's love through us, not our caprices and malice.* The effect of evil thought, which we allow to pass muster, is to *invite evil*, and to inflict sorrow on our friends on our account. It is well for us if they do not in their indignation become enemies, and do their best to mar our plans and projects.

CHAPTER III.

LOVE.*

It seems not improbable that instead of 'money' being the root of all evil, as the copy book text tells us, the failure to understand what love really is, may be accounted the *fons et origo* of the trouble we all more or less suffer from.

A sterile soil produces bad roots; we must go deeper than even the root of things, if we want to get at the true cause of disappointing effects in our growth.

What we usually *know* about love, and the way we are *taught* to love in the Bible, seems at first sight so diametrically opposed, that we must either discredit our senses, or the words of Christ, when He tells us to *love our enemies.*

As we accept on the faith of those who *know,* what we cannot understand ourselves, and there is unlimited *faith* in Christ, what He said is taken as the Truth.

But work by understanding, is even better than work by Faith. Working in Faith, we may perhaps escape pitfalls, but we are much in the dark. Labouring with understanding, everything is clear as day; we are then surrounded with a halo of glory which we never dreamt of before. The *reason* for acting at times in direct opposition to our human experience and judgment may become so clear that the effort of Will necessary becomes

* Reprinted from the *Indian Spectator.*

the keenest delight, instead of a pain ; it is when we are doing God's pleasure rather than our own! When we do this, mental and bodily pain, the result of Personal Error, vanish naturally, like dew before the rising sun.

Apparently our English language is deficient in a degree corresponding to a want, which is now beginning to be felt. It fails to distinguish the 'Love' emanating from a Desire, or a gratification of the Senses, and that which proceeds from God, and is only realised by the Mind. Both are called 'Love' but evidently the qualities of them are absolutely distinct and separate.

Work, Business, and Pleasure, form the staple occupations of human beings, the former being mostly necessary to secure the latter. In any case they all call for assistance of somebody or other, or of many others, to secure the particular objects sought. With the success of the Co-operation for the purpose, we *love* those who have thought our way and helped us. We *hate* those who have thwarted our plans and imagined evil of us. These are facts there is no controverting, and if the sole object of the Creator was to end in our being swayed, by our senses, simply for our own gratification, we should be making enemies from the moment we were born, and never cease till we had not a friend left of those who would have loved us, had they been allowed to do so. The loss of a single friend, then, may be taken to indicate that something is probably wrong with us, which calls for energetic attention.

There is no word in the English language to distinguish the Sensual mind from the Divine mind.

The quality of our sensual mind, if so it may be called, is the outcome of heredity, and environment in the world. There are infinite varieties of this mind, no two persons being alike. This forms the charm of society, where fresh colour is received, and new light thrown on old forms from the thoughts brought to bear on them, derived from immense numbers of varied experiences. We love those who think in harmony with our ideas. We detest those who go contrary to them. We love our own class, where similar thoughts to our own are prevailing. We dislike another class, where antagonistic ideas are ruling.

The *love* of this kind without limit to it, is as dangerous to happiness as the *hate* to which it is apt to turn, at the caprice of circumstance. The love which has its origin in desire for sensual pleasure of whatever description, diminishes with satiety. The hate which may ensue from changed purpose or desire, makes our life a hell upon earth. How can we mistake for '*Divine love*' a feeling which can be extinguished by circumstance? Let us call it by some less Holy name, say—*Passion.*

Our *passion of approval or disapproval* then, cannot be trusted to continue in connection with our desires, objects and aims. While it essentially sums up the effect of circumstances on our senses, we cannot hope to continue to extract pleasure and avoid pain from circumstance, without a guide and governor. This is supplied through our Teacher, Christ. Christianity, blighted under the withering effect of its environment for nearly 2,000 years, is beginning to be understood, and to show us what '*Love*' really is.

The Emotions.

Pure Love is that which is received from the Creator in a never ending and all sufficing stream, whether we, humanly speaking, deserve it or not.

We have been given desires, which require work to satisfy them, whether for needs or pleasures; the amount of pleasure we can get, depends on our own right exertions. The just appreciation of what we get, constitutes our real title to further benefits. We owe gratitude to the Power whence we derive everything. We may think we produce material things, and owe nothing to anybody. As a matter of fact we can do only a mere trifle by ourselves. We represent a pint pot, with which we expect to bale out an ocean. What we get is, the reward due to the proportion of the world's work done by our tiny efforts. What makes the harvest possible is the neighbour's help, and God's Power in maturing the seed we sow,

As we are assured of God's love, our only concern then, and our interest, in a worldly point of view, is, to secure the co-operation of the neighbour through that love, in some way that will not be dependent on the caprice of circumstance, or upon the shifty foundation of our own sensual *passion* of approval or disapproval.

It requires very little reflection to realise that the way to secure this, is firstly by good business methods in harmony with Divine laws; and secondly—by controlling our emotions, so that the neighbour may be encouraged by our love to assist us, even when we, and things go wrong.

As pointed out before, it is contrary to the human constitution, to feel anything but pleasure or pain

according as things go right or wrong. We must have a reason then, for denying the impulses of the heart. It is to be found evidently, outside ourselves.

If we put ourselves under the shadow of the Almighty we remember He loves us whether we do right or wrong. This after all is only just, for He gave us a free will to do either. Must we not then, give as we receive, and love the neighbour, though he does what we think wrong? Who are we that receive abundantly from God and refuse to give in the same kind, even a little love! Clearly we who hate, are acting only for our own destruction and misery, while those whom we consider inferior could be raised up by us—that is by God's love passing through us. What right have we to prevent it? Are we not idiots to desire to do so when we see the results, even in a material form. Evidently God's love is that which preserves, through our understanding, the balance of that human love which, for distinction, has been called Passion. God's love glorifies the powers He has given us, and enhances man's appreciation of them. We see beauty where ugliness prevailed. The desire to do wrong or hate is annihilated; we sustain an attempt to harm us without any injury to our spirit.

Hate gives way to sympathy for the neighbour's Errors, and a desire to help him to see the Truth. Love, pure from the Divine fountain, forms the medium between the minds of friends and lovers; and is wanted more than ever by the man we think our foe.

And who indeed is our foe? He whose interest clashes with ours? Then who shall decide the just claims? Cer-

tainly not the disputants! But it is in the power of either to diminish the force of the desire to possess, and the intensity of a passion, by an appeal to Divine Love. The intelligence and the Will being fixed on this ideal, strife may be avoided, while a just compromise is being effected.

Thus we are insensibly led to the conclusion that our hate and our enemy are unnatural conditions, or errors for which our own disposition is perhaps equally at fault with that of our supposed enemy. We were so certain he was wrong, and meant us an injury. He perhaps *was* wrong and tried his best to ruin us. But he could never succeed except through some vulnerable point in our armour of righteousness, which it is to our interest to know. We owe him gratitude for pointing out what we had overlooked.

The more we look into this aspect of the case, the more impatient we become to acknowledge the absurdity of the prevailing idea, that we must repay evil thought with evil thought. We see the Error of the speaker and try to repair it with the Truth. Divine love passing through our minds corrects the error, in the next words we utter, without shock, or offence to the sufferer. The possible enemy becomes the sincere friend. We can none of us get on without such friends to point out our own errors, and forgive them.

If we enter on such corrections in the light of our mere human feelings, we are on dangerous ground. Our manner betrays the intensity of our sense of wrong; our speech falls short of the preciseness which conveys *an accurate measure* of it. We are thought, or *imagine* we are thought, to be serving some selfish purpose perhaps,

and not the truth; which thought towards us incenses us still more. We begin to see a vile purpose in our adversary, who viewing our loss of self control, anticipates an attack. The end is not far off. We desire to kill each other (for the sake of the Truth!) or we part enemies for life. Can anything be so absurd, when two persons are really anxious to serve the same beneficent Creator, and would say so if questioned. The *love* element in our hearts, which is so seductive and delightful, when unbalanced by an enlightened mind, is evidently a transient or even *false* quantity; it is nothing more than a temporary intense desire, or gratification at a desire partially satisfied. The Love that is Real and Eternal is that received from God, which is only understood by the Mind. The withholding of *this* love from the Neighbour is not optional; on the contrary it paralises him from co-operating on the only basis his intelligence agrees to, *viz* that of God's love, which includes justice, mercy, and all the Christian Virtues.

Thus it is easily to be seen, how necessary it is to regulate the impulses of the heart by the action of God's love working through our mind, at every moment. We must learn the wisdom to love our enemies, as God loves us, whether we do right or wrong. Our punishment for error comes from the neighbour, whom we have not loved with *holy* love, as we loved ourselves with the *sensual* love. This idea once realised seems to reconcile every contradiction in the experience of man, compared with the teaching of Christ. Universally understood, it would follow that complete unselfishness would permeate Christendom, and a total revolution of thought and conduct ensue.

Holy Love.

We find that our love for the neighbour has been merely 'Cupboard Love,' *i. e.*, for what we might get out of him. We have hidden our hate of the arrogance and vile ways of some, and pretended to love others, till we could succeed without their assistance. In future we shall love all with the holy love of understanding, and while ceasing to be hypocrites towards the rich and powerful, give them more than they could give us, if they fail to understand likewise. Those who understand the foundation of our thoughts, will soon realise the value of our co-operation. We shall then need to take small thought for material things, for they will assuredly follow to the extent of our deserts in due course. We shall never want for a friend, for every man we meet is our friend. We need not join him in every co-operation he desires, or admit him to our innermost social circle. To do this would be to sink our judgment at the bidding of another, in matters where agreement is necessary. But in understanding God's love, we are prepared for co-operation for good, at any moment, and can count on assistance at any time of our need.

CHAPTER IV.

HATE.

If the Divine harmony which moves the Universe, finds its expression in the human mind as "Love," then all that is in discord with it is summed up in the word "Hate." As man has hate in his composition by design of the Creator, it becomes then a question of some moment to discover where the use of hate comes in. For if all powers given him are for use, man has also been given a certain amount of wit to weigh them out to suit the time and circumstance. And if one man's wit is not equal to another's, at least those that possess little may learn from those who have more.

Harmony in spirit, leading to the co-operation of a man with the neighbour, for the good of both and the world, is in accord with the design of Nature, and agrees with our conception of the Will of God. When there is this harmony, God is with the Co-operation and there is progress. When it does not exist, then Discord is rife, and the spirit moving one man, is opposed to the spirit actuating the other. The resulting good is *nil*; and if the physical power of one may be greater than the other, and uncontrolled by the Will, the stronger may oppress or destroy the weaker. It is at this point, Hate may assume control of the mind, and the justification for it evidently rests in the cause. If it originates in a purely selfish desire, it is inadmissible; if in abhorrance of a sin against God, it is intelligible and obligatory.

Hate of acts, not persons.

The next thing is, to understand what to do when hate is inclined to run away with the judgment, and decieve the Will into an opposition with God's Will, by going to an extreme.

Man's love or hate are temporary sensations, caused by the march of events, according as these agree or not, with his desires. He cannot always influence events, to happen to his liking, since other peoples' desires may interfere with them.

God hates nothing that he has made or any living thing entrusted by Him with powers. The ill that man brings on himself by the abuse of his power, is his own undoing. But because a man does a hateful *thing*, he *personally* is not to be hated for all time or even a moment. The act carries its own condemnation, and the punishment is the disapproval of every body ; a force so strong and keenly felt, that the offender can enlist no sympathy or co-operation till he has made redress to society. For society to be in harmony with God's Will, it must afford the chance for the delinquent to recover himself; this however is seldom the case. Once down, the indignant crowd stamps him out of existence.

Individuals though they may imagine they have freedom to think and act as they consider right, when they look carefully into the matter will find, that this is not at all the case without limits. Acting contrary in any material degree to the corporate opinion of his caste, profession or calling, puts a person in the category of the fool, the eccentric, or the mad ; and his bread earning power, which depends on co-operation of others with him, is in danger. All reformers,—those who see the defects of existing systems

and cry out, suggesting remedies,—tread upon delicate ground; for they may show by their wisdom that they are right, and by doing so, that society, which at the moment is powerless to help itself, is all wrong.

The hasty and injudicious reformer is apt to go too fast; and when there is a public shortcoming, either in social organisation, or an offence against God, to give reins to his hate, against those he thinks responsible. As a matter of fact, responsibility is extremely difficult to locate, in a complicated system of co-operation. But the step essentially necessary to ensure the discovery is, an appeal to common sense. We must have *patience*, as long as there is any doubt, and an indication of good Will in Authority to assist, and agreement as to Divine Precept which should prevail, though at the moment ineffective.

But if the moving of corporate opinion and fixed ideas in the mass of humanity is a matter of enormous difficulty, time and steady pressure; the time necessary for an individual to move the mountains of Error in his own thoughts, is limited to that required to inform himself. And as his efforts are naturally directed to ascertain the Truth about God and Humanity, every step he takes, moves him quickly with unerring certainty into a higher plane of thoughts more nearly approximating to that we ascribe to the Creator. We find,—when we can get outside our own selfish thoughts to see it,—that God does nothing but what is good, and works methodically; we have only to try and understand His Laws, and harmonise our thoughts with them.

This thought makes us understand our position and duties. The first duty evidently is to do our utmost to carry out in our own conduct, that which we would have

our caste do, and in such a quiet and sympathetic manner, that we may neither get out-casted, or neglect any opportunity to benefit the caste to the extent of our proved information.

Hate of ascertained *Errors*, must then be reduced by *Compassion* towards the *Person* suffering from them. It is this *Spirit of Compassion* and *Pity*, that like the induction coil responding to the motion of the magnet, produces the electric current, and forms the mysterious power of the healer. The vital current is that, for which the English language has no term ; it comes to a man, from the Creator, whether he do well or ill. For want of a term the word 'Love' has been used to designate it. If the thoughts and the Will may coincide with the current of *good*, a man *can make no mistake, not repairable*, because he has all humanity with him ; with a Will acting against the current, his life is a living death, from the hate he encounters from his fellow men, andthe neutralising of God's Will.

Sympathy and Compassion allow Error to be seen, and the minds of unfortunates to be enlightened, according to their receptiveness; their thought current may be put in sympathetic vibration with that of the Creator as taught by Christ, by judicious treatment. This is the secret of all well being of mind, and consequently of body, and of all mental cures.

A wrong direction of thought, is at once felt like a shock through the nervous system, which rebels against the evil current. No drugs can cure this; the Great Teacher has taught the remedy to all mankind. If the cure is truly sought, it will surely be found.

CHAPTER V.

TRUTH.*

While humanity in general acknowledges Truth to be the goal of its desires in dealings between man and man, there is perhaps an equal consensus of opinion that something always comes in the way of acting up to it, which may more or less be condoned. The degree to which latitude may be allowed forms a considerable subject for dispute, and, in fact, varies not only with the corporate opinion of the society to which a person belongs, but with every individual's view of his interests as apart from those of his neighbour.

The absurdity of allowing any departure from the standard of Truth becomes apparent however, when there is a want of agreement as to the proportions it should be allowed to assume. There can be no equity or justice in a copartnery where one is acting up to the truth and the other is deceiving even in the smallest degree. Failure to be truthful, therefore, prevents confidence and business Co-operation, the fruit of honesty and godliness.

Modern Civilisation as we perceive it, seems to thrive without a knowledge of the Truth. This is an illusion. Truth is essential to a successful civilisation, which is intended to endure.

The Principal effect of Western Civilisation has been the establishment of harmonious Co-operation, whence have

* Reprinted from the *Indian Spectator*.

sprung the Industries, Trade and Commerce, the Arts and the Sciences. The Co-operation under which these have succeeded, has been largely developed and led by England, and the mind of the people is saturated with the ideal of Truth, on which it has developed. Thus the practical proof of Christianity seems to be shown in the successful Co-operation between a man and his neighbour, on the basis of Truth. Well may a man ask, what is Truth ?

What the Western Nations call civilisation, really is *Co-operation* under organised methods for mutual benefit, which has mostly taken the form of materialism appealing to the senses. This has not been without great advantage to humanity, furnishing it with many comforts and pleasures. But in the *competition* to secure the largest share of these, Nations, Communities and individuals have often proved selfishly regardless of the interests of others, and sensualism has tended to destroy character, where it is not balanced by a mind set on Truth. So much is this felt in the homes of the English people, that the utmost effort is made by parents to inculcate the ideal of Truthfulness in the minds of the children from the earliest age, and no compromise is tolerated.

Humanity having been given desires and senses of appreciation, is intent on schemes of *selfish* aggrandisement, the practical limits to which are found to be the power of the neighbour to resist them. Common-sense then suggests *agreement* and Co-operation to share equitably ; which is found in addition, to admit of greatly increased production and cheapening of cost. This is better than war and destruction. These are the sort of Truths coming to us from experience, which Christ predicted,

when He told us, that our simple duty was, to love God with all our strength, and our neighbour as ourselves.

Then what is this latitude or divergence from the Truth which seems to be of universal tacit consent, but which is difficult to measure, define or justify? If there is no substantial understanding about it between persons Co-operating, then the divergence leaves them without a common standard of morality, and there is no firm basis of faith, as to what others will account it right to do!

The explanation seems to be, that our desire to diverge from Truth originates with an erroneous idea, that by so doing we may secretly procure material advantages or enjoyments without paying the full price of them. In this case we are judging with a mind which is the outcome of Corporate experiences and environment, which has probably sanctioned gratifying our senses to as great a degree as possible, with scant regard to the interests of the neighbour, the caste, or our country, to say nothing of humanity at large. We have thought in a minor degree of the duty and obligation we owe to ourselves and others, to invoke a *higher mind*, (outside ourselves,) to check our desires, and reduce them to legitimate limits. We have forgotten that pure selfishness either in a person or a Nation is an absolutely false guide in dealing with others. It is this *false mind*, which sanctions Error, as the Truth, and condones sin. If when sorrow, the natural sequence of Error comes, we heartily seek instruction, we suddenly find that we have been wrong all along, and the measure of our contempt for our previous line of thought and action knows no bounds.

The mind which can lead us infallibly straight, is of course that which is in tune with God's mind. Jesus understood this, and His instructions to humanity are recorded in a clear and simple manner in the Bible. By observing these a man learns the Truth about his position in respect of God and his neighbour, and how he can bring his erratic sensual false mind into harmony with the spiritual mind which governs the Universe. When he realises this, a man's work and his pleasures have no value to him if they are not regarded as an offering to God on the one hand, and a gift of Divine love on the other. This ideal of Co-operation with God, establishes the understanding of Truth. With such a thought, the soul recoils with horror from anything less pure than the Truth. Any desire for benefits which could only be obtained by the Co-operation of those, impure in thought, vanishes. Better to live in rags and poverty, than forfeit the treasure of God's love in company of the impure.

The realising of this ideal of Truth comes suddenly to those who have felt the sorrow resulting from Error in following unleavened sensualism. For with satiety of pleasures, or failure of plans, disgust and despondency speedily ensue, and it is then, we begin to inquire whether life is worth living. Thus sorrow, the beginning of understanding, if properly appreciated, and followed by a review of past conduct, soon leads to our perceiving the difference between the love of man, and the love of God. Whereas we have striven our utmost to gain the former in unlimited degree for selfish ends, and have set about it the wrong way, we have thought little about God's love, or whether we deserved it. In future we shall act differently—our

sorrow has been our spiritual cure; we have as it were been *born again of the spirit.*

But while we lie in our sick-bed thinking over these things, a practical question must naturally suggest itself. If the world, as we know it, works by Co-operative processess, and we shrink from Co-operating with those who are untruthful and impure, then how are we to exist, with no body good enough to help us? This seems a puzzle, but like all other problems, the answer is to be found in Christ's teaching. First of all we are told *not* to pose as the judge of others; for few of us are perfect in ourselves. Next, if we feel ourselves right, while others are wrong, we may be displeased, but we must love and pardon their sins as God loves and pardons us. But the disgust we may legitimately feel for the impure and untruthful, gives rise to virtuous feelings of repulsion, which precludes the possibility of any desire to further Co-operate with them. We naturally use our privilege of selection of assistants, and reject those we do not like. Still we have to be guarded in our judgments. We may dislike *acts*, but we are not free to hate *persons*. In fact we are told to love our enemies; the love evidently being *God's* love, which we receive ourselves and pass on, and not our sensual human love, which is of a different quality.

Thus those who have studied this question deeply, aver that there will never be a lasting failure of Co-operation as long as it is induced by those working with the consciousness of the power of God's love, which causes Truth and His Will to prevail. Accordingly, those who approach a Co-operation with a sense of deserving God's love, naturally take the *lead*, and, as naturally, those less

enlightened or endowed are attracted to *follow*. The reason of it is apparently, that the minds of the sensual, the selfish and the worldly, instinctively yield to the minds of those more nearly merged in that of the Almighty, and actuated by the Creator's desires for the *good* of humanity.

Co-operation, for material ends, a human process, succeeds then, to the extent to which the belief in Truth is the prime mover. We trust a man according to his belief in the efficacy of Truthfulness. But if he begins life in ignorance of Truth, his experience will sooner or later give him ample proof of the necessity of studying it. We need not excommunicate the ignorant; but common business sense tells us, to trust them only in little things, till they acquire wisdom; and to extend patience and *sympathy* to them for their disabilities. This shows them our sense of God's love ruling us; it helps them to know better. This is very different to condoning sin, and sharing in the delights of it.

Given the right spirit of Co-operation with God and the Neighbour, the only other guide to success, is a *technical knowledge* of work, and of business methods. Those who aspire to lead in the great Co-operation require to be instructed and experienced in both directions. All who insufficiently understand, have to accept on the faith of others who do, the sanction for their actions. The title of the educated to lead, rests in their knowledge of and devotion to *Truth*, on the faith of which, the ignorant believe in them and follow. We look for the highest perception of Truth in the most exalted places, where the greatest power is being exercised. Only those who qualify in this respect, have a claim to our confidence, and are likely to rise to such positions. Any who have succeeded in getting there are,

only secure as long as they hold to Truth. A man may be ever so good at a trade or a calling, but without his integrity can be relied on, he is of use in a Co-operation only in minor positions, where he is continually under observation. On the other hand, a man may be absolutely trust-worthy but deficient in technical knowledge and experience. For the highest places in the industrial Co-operation, we require therefore *technical skill* combined with *good character.*

Temptation follows in the wake of wealth, produced by the Co-operative processes. The opportunities to succumb to it occur chiefly to the leaders of the Co-operation—those very men who owe their position to the trust reposed in them, and who consequently wield great powers for good or evil. A large share of the wealth produced by Co-operation, legitimately sticks to the leaders of it. They are popularly styled capitalists, and regarded as distinct from labourers. This is a mistake. Their capital really consists of the credit for wisdom they can command, and the faith men have in them. These leaders originate and develop plans for the Co-operation of labour, in faith and confidence, that honest work will be done for a fair wage. It is the *power of Truth* that makes this Co-operation possible, and efficient; and the experience of a successful Co-operation creates a sense of the beauty and divine Majesty of Truth, which carries joy to the hearts of all sharing in it. It is better for the youth of India to realise this at the beginning of an era of Industrial development, than afterwards; and if we remind students that education received in Universities can never be effective without the leaven of Truth and Divine

Love to accompany it, it is to be hoped it can be done without offence. In an agricultural community, men seem to be more directly Co-operating with God in cultivating the fruits of the earth, and Truth is not subject to such severe temptations. It is with the advent of industrial wealth, that men lose their heads, and injury to character ensues.

It is idle to say that Co-operation can succeed, either on a religious, or a business footing, each independently of the other. Nothing can succeed for long in which they do not go hand in hand. All business originates in ideas or ideals. Unless these are such as to be acceptable to the Almighty, and contain the germ of His love for entire humanity, some persons will suffer.

On the other hand, however perfect our love for humanity may be, if our organised methods for business Co-operation are faulty, some of the persons engaged in it will come to grief; so that good *business methods*, are as essential to civilised progress, as good *morals*.

Then we have to grapple with the question of the ignorant and unruly, who perhaps justly flout our faulty Co-operation with God and the Neighbour, and will join with neither. This seems a simple matter. If ignorance is at the bottom of their actions, they must be confined and instructed, till they can be trusted in varying degrees under observation, when they may finally perhaps emerge triumphant, and free, all the better for their sorrows. Then again, since an immense amount of crime seems to orginate in faulty business methods of Governments, and Corporations, combined with ill-regulated competition, the

Government Responsibility.

State itself is not wholly blameless for leaving everything to private initiative and competition, in matters which affect the corporate and individual welfare of the people. By the system of unlimited competition, it is evident that the wealth produced, is very unevenly shared; and if it is true with England's enormous income, some 12 millions of inhabitants are only just above starvation point, then there is clearly something wrong with our domestic economy. For these 12 millions could add to their own health and happiness, and that of the country, if they could secure employment at suitable wages.

Competition of nationalities is no doubt responsible for some of the poverty, which at times affects every country, making supply and demand unstable and uncertain. But these and other questions are such as could be treated by international capital and labour organisations, assisted by each Government's action, in regulating import and export duties, to reduce competition, which exceeds desirable limits.

Here we recognise the benefit which would arise from International Co-operation on intelligent business lines, the necessity and compelling force being demonstrated, when we appeal to Christianity for the treatment of what appear to be trifling matters. Little is thought of a report that a thief is sent to jail, whereas the circumstance would be a reproach to our humanity and our organised methods, if our Co-operation, and ethics were faulty, and had probably led to the theft. Of what avail is an appreciation of the Truth to a starving man, when it fails to move those to whom he naturally looks to provide employment, and a fair day's wage? He may reconcile himself to his religion and

his fate, but the responsibility really rests equally with his country, to exert itself on his behalf, to assure him his food supply.

Finally on a review of what has been said previously, we must conclude, that the illusion of a *seeming sanction* to divergence from the Truth, arises from the circumstances under which Co-operative business is carried on.

If our Co-operation is wanted by employers we must sympathise with their desires, and help them to realise them; or withdraw, and perhaps go without bread.

A person entering a society with ideas antagonistic to his own, can only continue in it, to the extent to which he can hold his attitude in sympathy with it. In all he dissents from, he must conceal his thoughts or dissemble; the Truth does not here form the Rule, but the Social Code of the Society concerned.

The studied adherent of Truth is not concerned about this; for he recognises the causes which veil the Truth, and loves Humanity none the less, because he loves the Truth more.

CHAPTER VI.

SIN.

It is only when we dive into particulars, that we begin to find there are various qualities of the same article, which previously looked all the same. There are many sins we know of, and the penalties they carry with them. We are however more concerned to find out those we are unconscious of, peculiar to ourselves. There are some people whose disposition and surroundings are propitious to enabling them to find out what sins afflict them. Cheerful good humour, maintained at all risks, allows truth to come to the surface, without causing irritation or disturbance at the moment, and is a sufficient lesson and guide to the intelligent for the future. But those who have no fun or humour in their composition, neither receive nor give instruction, except under a great strain ; and in the heat of a discussion, the main object, viz., *Truth*, is often lost sight of in mutual recriminations, which imperil friendship. It is a recognised law that we must keep our temper, that truth, which we all worship, may come to the surface. Losing the temper therefore is evidently a sin of *ignorance*. We lose our temper because we have not the ability to speak with effect, or because our information is defective, or our wit to lay it before an opponent is insufficient to convince him.

The object of speaking may also be wrong. If it is to assert superiority or infallibility, we may fail in our proof, and be condemned ourselves. Absence of a certain amount of Humility or Modesty therefore is dangerous, and a quality to be cultivated ; otherwise it leads to arrogance, and false

pride, which ends perhaps in a fall, and hatred of those who witness it. From such sins everybody would wish to be guarded, if only from the fact that we are cut off from the means of recovering or improving ourselves. For if we hate, the stream of our evil thoughts opposes the thoughts of good coming from our well wishers towards us, and their tongue is paralised. Better to be prepared for correction good humouredly at their hands, and to invite it, by a cheerful and friendly demeanour, where a little laughter may come in even at the expense of oneself. The subjection of evil impulses is obligatory; so is that of evil thought, the effect of which comes back on the thinker, through the minds of those instinctively feeling and disliking it.

Then evil thought is a sin of high degree, and in no way prompted by the Almighty. A person allowing their evil thoughts to grow into acts, possibly comes within the pale of the Law, and receives punishment. But there is a considerable margin between a thought and an act, which injures no one but the thinker. His character is silently being ruined by persistence in the thought, though not uttered. It is better to utter it and have it corrected. Secretiveness and ill humour, is a decided disability, amounting to unconscious sin.

Knowing that the Universe is ruled by God's Love, doubt of its efficacy is not only unpractical, but a sin towards God. If the flow of God's love towards us is arrested, when we would have it come to us through any person, it shows there may be some fault in us, which demands careful inquiry. Wakeful hours of the night are profitably spent in these researches. With the mind in touch with that of the

Almighty, and no disturbing influences around, we percieve things more clearly ; and a night of misery may be turned into one of happiness, by finding out some cause of error that has misled us. Neglect of the duty of such thought, which is the finest self education in the world, amounting to intelligent practical prayer, is not only a sin, but a positive harm to ourselves and all depending on us. If by such strenuous and persistent effort,—which is to 'Watch and Pray'—we succeed in finding out our sin or fault, we are assured that with repentance, God will pardon it. Our altered conduct will demonstrate the fact.

But very few sins affect only ourselves. Those who have been injured by them naturally feel aggrieved, and their forgiveness is essential. This is sometimes never asked ; but if asked, is seldom or ever refused. For the sinner having trespassed on the faith reposed in him, has, as it were taken an unacknowledged loan ; and in begging forgiveness, has paid it back. With pleasure the *credit of faith* is renewed. Neglect to seek forgiveness, is not only a source of grief to friends, but a sin towards God and self. For the Neighbour is here to receive the practical effect of our teaching, as to our duty to God. If we acquit ourselves satisfactorily to the Neighbour, we shall know it by the reward of his personal love ; and if we have shown our Godly motives during the business, he will recognise the duty we have rendered, as a service to God. Friendship with men will then be on a secure foundation.

No one in their senses understanding God and themselves, could choose to sin ; for the punishment is immediate. Ignorance is at the root of sin, a fact which suggests an obvious remedy ; to study to know God and self.

The Christian setting out to do this, finds God revealed through the life of Christ. As regards himself, he will be puzzled to find out the truth, because his mind is more or less made up of the leading thoughts governing the society to which he belongs. The corporate mind of a body of persons cannot be ignored by the units that compose it. Insensibly we act according to general opinion, which however may be quite wrong, like ourselves. Public opinion of peoples of various nationalities, or societies on the same subject, hardly ever completely agrees, even in matters of principle or religion.

To understand Christ's teaching, we have to face all sorts of ideas, at variance with our own, and often take, in faith what we do not understand, till we find our faith well grounded, by careful observation and study afterwards. One of the difficulties of understanding is, that we are told to do the very opposite of what we think common sense. For instance, to love our enemies! But this becomes intelligible by careful thought. As human beings we hate enemies. But what is the *cause* of their and our hate? This is the real question affecting us personally. By invoking God's love, we may over-rule the passion of our hate, sufficiently to ascertain the cause of it; and the chances are, we shall find the hate originates in some sin of our own, which greatly offended our neighbour! It is therefore an unpractical thing to hate anything God has made, and quite against our temporal interests to do so. We must love those whom perhaps our ignorance has made our enemies, and learn from them, and not allow our passions to run away with our judgment. This is the Bible lesson, of offering the other cheek to the smiter—a mental process.

CHAPTER VII.

THE DIVINITY OF KINGS.*

A writer in the *Indian Daily Telegraph* on the above subject, comes to the conclusion, that beyond the Emperor William of Germany, the Czar, and the Emperor of Austria, no one now, and least of all the King of England, considers himself a King Divine.

It seems that there is an assumption here which admits of dispute. Loosely made assertions of this general nature convey less meaning to the ignorant, than lies behind them. If by a denial of the Divinity of a King, it is intended to belittle the Kingly office and its utility, in favour of some other form of Government, the statement becomes intelligible. If it is asserted that a King personally possesses no more Divinity, than the spark vouchsafed by the Creator to every human being, most people will agree. But as a pure matter of arithmetical calculation, it is easy to see, that the intensity of the King's spark is increased or diminished, in proportion to the number of the population focussing their tiny sparks of loyalty and love upon him. A nation composed of individuals understanding this, will be unanimous, if they wish to be efficient in national business and work; they will have one mind in regard to the Love due to a King. This Love is not a thing, like money, at the absolute disposal of the holder. Humanity possesses nothing which it does not receive through the unlimited Love of the Creator.

* Reprinted from the *Indian Spectator*.

Love and Hate.

If a friend pleases us with sensual love or gifts, we think we love him. If he takes something away which we desired for ourselves, or he wrongs us, sensually we hate him; but the mind tells us we must love him all the more. These are distinct instructions of Christ, the utility of which is never realised, till we *understand*. The only power, all for good, is that of God. Evil comes from our own ignorance. The world is designed, for men and women to co-operate with God and one another. Any other idea, merely contemplates the destruction of humanity as now constituted, in course of time. Our real love which we possess and can give to the neighbour,—and which he requires most when he has erred, and is in trouble—is merely that which we receive from God. By loving the erring, we cure their errors with God's love, not our own. They open their hearts to us, they recognise the Divinity prompting our acts, they love us in return with a pure spiritual love.

Now co-operation between human beings for mutual benefit, pleasure, and profit, gives rise to feelings of esteem, regard, affection or love in proportion to the success of the co-operation; and conversely to disappointment, dissatisfaction, anger, dislike and hate with a failure. While success in *good work* is in the ascendant, we may be sure that sensual love will prevail in more or less degree. This is not out of harmony with Divine Love.

The danger then lies in forgetfulness of the *true* source of the success, in the enjoyment of it. With gratitude to God,—the true source,—our minds are kept elevated above a mere material atmosphere. In spirit we are co-operating with God. The true value of love of material things then

becomes apparent, in comparison with God's love. Things assume a supreme value in our eyes, if we regard them as coming accompanied by Divine love, whether direct or through the mind of the neighbour. We then become supremely happy. We feel the Creator's approval of us.

Complete success however in every venture, is not the rule but the exception. Plans may be good or bad according to our knowledge and skill in forming them out of the materials or information at our disposal. Our knowledge is exceedingly defective, though it is continually increasing. The things we thought right a score of years ago, we now see to be wrong. Even what we did yesterday might be improved to-day. Our vision is terribly clouded. It is obstructed by all sorts of obstacles in the way. So it is with things we cannot see. We feel a blast which keeps us back; it is beyond the power of the eye, but we know it is a thing we call the wind. So it is with God's mind and the mind of the neighbour. We shall have neither with us, and we shall always be encountering a storm, if we fail to take a course agreeable to both, and control our desire.

Accordingly, we each and every one of us determine to love God with all our hearts, and our neighbour as ourselves, as laid down by Christ. The very next moment we find there is a hitch somewhere in what we said or did, and we are struggling with our neighbours in a muddy pond, the slough of misunderstanding! Then we accuse each other of ignorance, want of plan, method, want of tact, want of loyalty, deceit, lying, malice, hatred and all uncharitableness.

Tensions.

We come to the conclusion then, that for practical purposes we must have well understood organised plans, and good methods of working them, so that misunderstandings may not arise. The evolution of such plans and methods is the common heritage of every human being in his daily round of duty. Where two or more are gathered together for the purpose of doing a work of any kind, there also must be within easy reach, the understood plan of action, and one of the party—the most trusted—must be in charge of it, and direct the others. The followers surrender some portion of their time, and subordinate their judgment to that of the trusted leader, for the good of themselves, to be attained through the joint *work* to be done.

There will be a mind tension between the leader and the followers straining loyalty, owing to doubts, differences of judgment and disposition, while the co-operation is going on. It is at this point that a certain thing takes place in mens' minds, which may be compared to the ancient picture of the Devil politely stepping in, to know if he could be of any service. If a man allows his Will to give way to his ignorance or evil passions, he can wreck himself and the co-operation for the time being, by thinking evil of his friend's and fellow worker's motives. If his Judgment is not clouded by ignorance, he will give his casting vote regarding a doubt, on the side of Love and Charity, and have God with him in consequence. Then the *basis* of co-operation,—*viz.*, the desire for it,—and love, will be conserved together; and errors and doubts can soon be made to disappear. Thus in the same way, no co-operative process in which humanity is the agency can permanently succeed, which is not based on the one solid foundation of God's love, and the under-

standing of His power, and its use by transmission through *Good Will*, from man to man for co-operative purposes.

Plans may fail, methods be faulty, friends misunderstand us, and every thing seem shrouded in doubt, uncertainty, and darkness. This is transient. It passes away like the morning mist before the Sun of *Understanding* of the Power of Love, and what Love really is. There is nothing which cannot in due time be repaired by this power. The realising of it is obscured in Europe by the clouds and murkiness of the Industrial epoch, and the ill-regulated struggle for existence and wealth. It is this demoralising atmosphere that dims the lustre of the Throne, and puts man against man, thus converting what should be blessings into a curse. A people's love for their Sovereign, gives him the power, if he is trusted to gradually redress their grievances, and introduce order and method where chaos reigned supreme. If he should have experience in administration and understand co-operative methods of business, the King's whole heart will be set on exercising them for the benefit of the people, apart from any class. If he should fail in business capacity, the people's love will support the Throne and suggest remedies. The central Ideal of *Love on the Throne* stands invincible against most forms of Constitutions with no souls, or elements of love in them. The eminently practical side of this Ideal is recognised when we remember, that it completely prevents the kingly office from lapsing for any other form of central authority without universal consent, and excludes the possibility of usurpation of the office, by any person or persons the people are not prepared to deliberately accept and love.

Business Aptitude.

A person one loves, is however not always the best hand at business, nor is the hereditary aspirant to a Throne always the best fitted by nature to occupy it. It would nevertheless be strange if a suitable one did not present itself within the Dynasty. The English would not be likely to seek outside the members of the reigning family, for an occupant of the Throne. The reason for their sentiments is, that they are ruled through their hearts, and obey where they love. But the history of England shows, that with this sound first principle, they combine in an eminent degree the knowledge and experience of the co-operative methods of business; and that where the instinct for this has been wholly wanting in a King, they have demised the Crown. The English are conservative in their ideas. They endure a lot before they are moved to accept change. They know the risks attending ill considered hasty measures. Their thoughts always run in the direction of fairness in judgment, and giving an accused the benefit of a doubt.

Experience in business tells them, that all men *intend good*. In fact the co-operative ideal, has become instinctive to the English mind, and it pervades equally the home of the workman, and the Palace of the King. It is well understood, that a failure to co-operate, originating in disregard of the Divine Will, is as good as social death. Where individuals may go astray therefore is, from temptations presenting themselves, owing to our business organisations not being on a par of efficiency with the requirements, to suit the pressure of an expanding population, and accumulation of wealth.

England's Lead.

King Edward's experience in every kind of developments during the late Queen Victoria's Reign, are his title to credit as a Statesman and business man. It is impossible to have occupied such a position without realising the Great Co-operation going on, and the useful part the Monarchy can take in it. His acts show that his mind is ruled by the love of humanity, and he would bring his Kingdom and his Empire into harmony with the Universal mind. In this respect King Edward, with the support of his people, is in a paramount position amongst the other Potentates of the world; some of whom appear to seek first their own country's advantage, even at the expense of all others. If a King in such a position should make a mistake, love instantly forgives him; he becomes stronger than before, and can soon rectify it.

The influence of England in the Councils of Europe is always exerted to secure co-operation of States, for the one end, the supremacy of God's Will. Other States profess the same Divine idea, but they do not accept practical measures to enforce joint action, to advance the principle. If they did, there might be a general disarmament, and less tyranny and oppression arising from coercive Government, which leads to over-centralisation and too extended a territory.

If the love which is engendered by agreed mutual interdependence, is to be realised and used in the interests of peace, then it must be through the agency of Trade and Commerce which means christianity. It is however not to be expected that an overwhelming monoply of these, by any one State, leads to much love. United action by all the States has led to considerable competition

with England in her start for the economical development of the world. It requires a master mind to guide the country under such conditions. While at peace, every country seems on the verge of war. Very little would produce a catastrophe. The efforts of Kings actuated by the Divine Will, are hardly sufficient to preserve Europe, and even Asia from war. But King Edward's course is clear and well defined. Through the power of the Divine love which he so thoroughly understands, men's minds are being led up to *Co-operation*, the steadying force of selfish Competition.

The measures to secure co-operation must necessarily be preceded by instruction on the subject. Meanwhile events pass which carry their own lesson with them. A fleet of fishing boats is fired on by a friendly Power at war with an ally. The country, burning with anger at the insult, the destruction of the boats, and loss of life, and with a fleet which could have wiped the offenders out of existence, is held in hand by Love, that investigation may follow, and justice rule. Here is self restraint, used to emphasise and give practical effect to the Principle of International co-operation, to secure peace and justice, and to clear up misunderstandings. The result shows, that a war undertaken to avenge the supposed insult, would have originated through a misunderstanding, where no insult was intended. Compensation, which was at once offered with regrets and sympathy for sufferers, left nothing to be desired, except to arrange against a similar occurrence. The finding of the International Court of Inquiry, thought to be unfavourable to England, was characterised by a portion of the Press, as a diplomatic victory for Russia. An opinion of this sort, emanates from the mind of those bent on the

selfish policy, of unbalanced, and ill regulated competition of materialism, which leads to strife and war. The co-operative mind, sets less value on the material benefits gained, than on the mode and the spirit in which they are acquired, and is satisfied with the decision of competent authority. The victory really lies, with those not willing to sacrifice the love of a neighbour, desirous of co-operating under Divine law, and by International agreement for purely selfish ends. Accidents and regrettable incidents the outcome of insufficient provision, become more and more infrequent, through the active initiative of Statesmen imbued with co-operative instincts. In this initiative, the sense of the Divinity in Kings forms an infallible security of nations, which it is to every man's interest to foster and cherish. Nothing but ignorance of the power of love for good, and blind hate for evil could diminish a Monarch's effectiveness for *good*.

If England by competition, loses her position as a leader of Nations in the Industrial World, she gains everything from co-operating with them for their simultaneous advancement in the future; fighting only for the principles on which co-operation is based, the understanding of the Divine purpose, and its use for governing.

A King by the position accorded him, by his people is placed above the need to seek selfish gratification. He has, all that materialism can contribute to his pleasure. The love he dispenses to his people is the pure Divine love, which if necessary restrains by force the impatient, prompts unselfishness in the Classes, and encourages co-operation in the Masses. It is this which makes a King, Christ's working Deputy, and surrounds his office with the holo of Divinity.

CHAPTER VIII.

CO-OPERATION IN THE HOME.*

The freedom with which startling propositions are laid before the public in England, is only equalled by the stoical calm with which they are discussed and disposed of. Hardly a single condition of our civilisation escapes the searching inquiry of our rising generation. Irresponsible youth rushes in where angels fear to tread. Manhood stares in astonishment at its timerity and impudence, while passing on to the daily toil; when bread has to be won, and families fed, there is scant time to speculate. With well earned leisure when the post-meridian of life has arrived, experience has something to add to the student's impressions, and towards the sunset, those who have laboured lovingly, with patient observation of humanity, have much to say of importance to the community in general. Youth furnishes the impulse, pure or the reverse, according to the environment whence it emerges on to the stage of life. Adolescence following the paths expected to lead to wealth, fame or happiness, looks, often in vain, for the finger posts delapidated by time, or the friendly traveller who has passed on before, to gain precise information as to the ways and means of accomplishing desires. Much more often than not, the pilgrim meets with mystification rather than enlightenment, from the jumble of opinions, surmises and facts, forming the substance of ordinary conversation.

*Reprinted from the *Indian Daily Telegraph*.

Yet, out of it all, a net result, emanating from the man in the street, often finds expression in epigrammatic form, which has the advantage of sticking in the public mind, and forcing an attention that leads to fixed ideas, and a demand for action.

It would be interesting to discover the particular stratum of society advocating Ten year Marriage Contracts! We need hardly look for it amongst the portion constituting impressionable youth. Edwin and Angelina on the eve of matrimony, can be credited with the universal desire of lovers to dwell together for ever and ever in harmony and concord, wanting no greater pleasure than to be left alone in each other's company. Sturdy manhood must have a partner to manage the home, and see to the efficiency and economy of outlay, which may double or treble the value of the wage earned. If this has been well done, there should be every desire on the part of the man to continue the contract, as far as material prosperity is concerned. The woman's kingdom is wrapt up in a home; woman would be the last to leave it. And when old age has come, and the children are out in the world, what husband and wife, having borne the stress of the good fight together, would wish to part?

Then whence comes the discordant tone destructive of the harmony, which suggests the break up of the Home? Does it proceed from our boasted civilisation, or from degeneration of our humanity; from sense of satiety, or of hollowness in the pleasures of life? Are we to conclude that the sum and object of life in the wedded state, is to fulfil some social and natural law, which cannot otherwise

be carried out, and that with the accomplishment of it, the obligation ceases. Is humanity in this respect to be classed with the beasts of the field, and the fowls of the air, and its reasoning powers take no higher place than that of instinct in the animals?

These and kindred questions may find their own answers, when we consider two or three principle conditions of the progress our civilisation has attained. The relations of man and wife may be taken to furnish a fair index to the progress attained in any country or community. The depressions of the barometer heralding the storms are keenly observed by a watchful mariner; so also men and women cannot neglect the signs that cause the temper to ruffle the matrimonial ocean.

It is true, that, material objects attained, satiety soon follows. The poor man may console himself with this reflection. If a man has enough to feed, clothe and lodge himself and family, has he much to grumble at? Covetousness desires luxuries, possessed perhaps by others, forgetting the woes of the rich, who seem to have nothing meterial left to live for, and are consequently the poorest of the poor, if they have not learnt wisdom.

If comfort is a desirable commodity, luxury is an excess of it, carrying with it the drawbacks incidental to all excesses, namely, surfeit, and subsequent dissatisfaction. The work obligatory to procure necessaries, comforts, and material pleasures, forms the vocation of humanity in general. Experience of civilisation teaches us through the reasoning powers we possess, that this work can best be done by co-operation, and organised method; not by each indi-

vidual for himself, each on his own plan, but by agreement of two or more persons, on a plan accepted and properly understood by all.

Thus we have at the present time an enormous amount of co-operative work going on between husbands and wives; between the men and women engaged in every kind of agricultural and industrial pursuit; between those directing work, having credit, and labour working in faith of a just remuneration; between local corporations, and central governing bodies; between nationalities, Kingdoms, and Empires. All these are working co-operatively, some for purely selfish interests, others for the good of the whole world. Where selfish interests conflict, discord and war ensue. Those working for the good of all, labour in harmony with the desires attributed to the Creator; their works can never irretrievably fail. Here then lies the touchstone of our happiness; it may be used to prove the metal of Sovereigns, Statesmen, Administrators, Capitalists, Labourers, Husbands, Wives, Sons and Daughters. We may be experts at our trade or calling; we may understand the usual plans and methods of business, and realise that society's material welfare stands or falls by its success in co-operation—but are the thoughts in our minds towards our fellow men, during the progress of our work, such as harmonise with those of the Creator, whose works, including man, are said to be designed on perfect models, and not without purpose. What these thoughts should be, we know very well, for the Master laid down the Law, and his life, to emphasise it.

The renunciation of that excess of selfishness which would lead to a mortal conflict of interests, is a purely prac-

tical measure, to preserve the peace, and obligatory. The thought which ensures it, is that which labours to secure love, before profit. Where pure love exists, no evil can take root or flourish. Perceive evil; then know that love is absent, and ignorance probably rules.

The ignorance ruling which leads to disaster, is that which mars the harmony of co-operation. It takes two principal forms.; ignorance of the *plans and methods* of doing work and business *co-operatively*; and ignorance of the effect of working in a wrong, or destructive *spirit*, which destroys the desire to continue to co-operate, to carry out the contract or work.

Now the effect of modern civilisation in England has been, to advance the independence of women. They work in the factories, and can earn good wages; they need not marry to get a living. The material prosperity of England is largely based on the work of women; not in supervising expenditure and doing menial work in the home, but in producing commodities for use or export. The independence thus gained is dearly prized, and not likely to be bartered away for ill-defined, and worse secured compensations under the old dispensations. While the young women and men are fully alive to the value of their parents' homes to go to, as a *point d'appui*, they are not at all so ready to defer to the paternal authority in the home; and there is much danger to character and morals in consequence; to say nothing of the griefs of parents from the diminishing value set on their affection and solicitude.

Next, the well-to-do classes who can afford to keep servants, find that with the great demand for them, and

the inadequate supply, the difficulty of conducting a domestic arrangement continuously, is always increasing. The competition for servants becomes so keen, that they are able to exact ever increasing wages and privileges, while rendering diminished or inefficient services. Ignorant ones and those with bad dispositions, are able to keep the mistresses in continual fear and agitation, in order to gain concessions. Altogether the strain from one cause and another becomes entirely unbearable to any employer who seeks to ensure even a moderate degree of efficiency or economy in the household.

What is being experienced in the homes, is also felt by every employer of labour. Ignorance of the principles on which work is done by organised methods of co-operation, and neglect of the spirit in which it should be approached, are at the root of most of our troubles. There is scant cohesion, and little sympathy between employers and the employed.

Then again up to recent times, we have entertained the fixed idea, that unrestricted competition is the foundation of our National greatness, and it is only when people push their policy with such an idea to an extreme, that we find inconveniences arising; we then begin to fumble about for the useful limit of the policy. It is now recognised that the man with a fixed idea, and no sense of proportion, or the *useful limit* to it, is an unmitigated madman. It is these fixed ideas, the outcome of some exploded environment, that form the bar to progress, requiring a very powerful battery to demolish them. With tedious efforts, labour has led the way to a certain measure of co-operative union to reduce competition to its useful limit.

Employers of Capital, have tardily followed, to protect themselves. But neither the employers of domestic servants, nor the servants themselves, have resorted to co-operative measures, to correct the abuses arising from the unrestricted competition with which they are at all points confronted. Apart from individual cases, no amount of love or good feeling between employer and employed will remedy the failure of organised methods, affecting the whole of society, wherever the industrial development is proceeding apace. Love is an absurd hand at business; but it is an infallible sustainer while we look about for perfect methods; and it consoles us when realisation falls short of our desires.

But man is a feeble instrument when domestic things go wrong; he is apt to blame everybody but himself. The woman's duties are far harder in trying to conduct a home under harrowing and almost impracticable conditions, than the man's in his work, where all the conditions are regular, and well understood. She has not only to bear the anguish of disappointed hopes in conducting the household successfully, but also the frowns and displeasure of those counting on her management for their daily comfort. It is scarcely to be marvelled, that in the general ignorance of the causes that lead to such colossal troubles, love is apt to fly out of the window. It requires the patience and strength of the Gods to continue work under such a strain. The functions alloted to women, have hitherto not instilled into them method in co-operative business; they have not had the training in this respect under which men have been the sole bread-winners. They have always been held more or less in subjection, according to Eastern fixed

ideas; they may consequently be forgiven for failing to devise organisations, which will protect them morally and physically, in the great competition for existence going on. They do not always understand the Great Co-operation on which the world is advancing, or how to get into harmony with it. But they are learning rapidly; and in the grandest conception of all,—the sense of the spiritual,—they are far superior to men. This comes of their martyrdom. If men, instead of railing at their wives for failures, busied themselves to provide subsidiary organisations necessary to secure continuity, for an efficient performance of co-operative work, we should find home life quite bearable, if not actually pleasant. Further, if they realised the importance of their demeanour, as affecting the wife's health and efficiency, we might expect that her cheerful face and happy smile would more than repay him for a little self-control. Home would then be verging on the "Home sweet home" of the old song, and we should hear little more of the "ten years" marriage contract theory.

CHAPTER IX.

MISTAKES AND THE REMEDY.*

It is cheering to learn that our civilisation, viewed in the way referred to in the previous chapter, is really not accompanied by decadence, but simply by defective organised methods; these do not develop on parallel intelligent lines, with the efforts of individuals, competing for their own and the public good. But we may be pardoned for anxiously looking for the initiative from our administrators which shall remove the disabilities experienced in maintaining the Home and the Family traditions. And the deep significance of the need is realised, when we reflect, that happiness consists in possessing the knowledge which causes us to rise superior to the temporary disturbances crossing our path. This knowledge can be gained best in a Home, where Love rules, and shields us from the consequences of our follies and mistakes. Mistakes are, however, the rule in life, not the exception. Let us see how to tackle them.

Material progress depends on a good idea to start with; on a good plan for approaching it with; a well arranged method for working out the plan; a complete understanding as regards the parts to be taken by everyone co-operating to accomplish the end in view; and loyalty of the individuals concerned to each other, and the *work*.

* Reprinted from the *Indian Daily Telegraph*.

Freedom of Thought.

If two persons agree to co-operate over a job, they have each probably their own views as to the whole of the conditions under which it should be accomplished. The preliminary process is therefore to come to an agreement, on each and everyone of the general conditions in their proper order, and follow strictly the procedure approved. It may turn out good or bad. Praise or blame cannot be claimed or awarded, unless there has been undue pressure or coercion, one side or the other, in forcing an agreement. If intelligence is to rule, there should be no pressure. But it happens that very few persons are furnished with equal temperaments.

There is one class of persons more or less active, energetic and quick, whose dispositions show themselves in every shade of warmth; they are hasty in judgment, eager for action, and impatient of the delay involved in procuring complete information, and working out the practical details of a plan. Their mistakes are not seldom fatal to their plans, but they by good luck, often succeed in a venture, and accomplish it, while the over cautious are thinking about it only. These are the *sanguine* in temperament.

The other class, the *lymphatic*, is cool and collected, taking time to think out every detail with its possible consequences, even in the distant future. It cannot do this in a raging storm; it must have calm for a free flow of thought, and be in a position to reduce evidence to its proportionate value, before coming to a decision to act. It may lose opportunities, while this is going on, but is less liable to mistakes, which may lead to fatal consequences.

The Sanguine and Lymphatic.

A partnership of these two temperaments may be said to include the entire harmonic scale of human powers, a combination which, if acting in complete concert, for the joint good, should be entirely effective. What was lacking in one temperament would be supplied in the other, if there was intelligence and wit on both sides, to get a hearing in a preliminary inquiry and discussion, and a determination to compromise and agree before acting. We may here perceive the necessity for cheerful compromise and agreement in every step we take, and the danger of acting alone, or depriving ourselves of complete information, or intelligent assistance, by any active or suggested coercion. We may understand, too, how easy it is for the sanguine temperament to fall unconsciously into the error of virtual, but unintended coercion, by the ardour of its argument, and the vigour of its demeanour.

The effect of heated argument on the lymphatic temperament, is to cause it to recoil, and throw the whole burden of responsibility on the sanguine partner, by agreeing without discussion to a plan which perhaps was never approved, and even known to be faulty! Here is error on both sides. It were better to quarrel over the plan, and establish the principle on which it is based, before proceeding with the execution, than quarrel over the faulty results, for ever afterwards. For the nearest approach to perfect efficiency, it is evident that the sanguine must check their hasty impulses; while the lymphatic must fearlessly take their stand on the principle of declining to co-operate, till they have been fully heard, and the plan and method of working, have been clearly understood, and agreed to on both sides. Perfect success in the co-operation comes

about, when the weaker nature is encouraged by the stronger, to discuss and settle things on even terms of mutual self control and respect, without worry or distress of the spirit. If this idea is steadily held in view, the harmonious progress of the co-operation produces the liveliest satisfaction to the personalities concerned; a feeling increasing with the length of its duration, which commencing with sincere regard, ends with the most devoted love.

Here we may recognise the compensations, limits, and practical lessons of the wedded state. Commencing with an ardent love,—but perhaps no inherited co-operative instinct, or education of a class to furnish the needed instruction on the subject,—love is subject to unfair strains, while experience is being painfully and dearly bought. The saddest thing in the world is to see a life's work coming to a close, in an atmosphere of coldness, indifference, or even hate, between those co-operating for their own and the world's good. This need not be, and can be changed in a moment with a quickening of the understanding as to the causes which have led to the terrible disaster. Love is the foundation of the Universe. God is Love. So says Humanity. All that is in harmony with this, forms the progressive force, for good. Discordance with it, forming evil, arrests our progress, destroys the co-operation with God and the Neighbour, and tends to our ultimate destruction. If we have this foundation of understanding so bedded in our thoughts, that it forms the mainspring of every act in our conduct, love will always then be recognised as the indispensable element in our thoughts, in regard to every person and thing God has created. If we hold to this fixed

idea, our experience, however dearly bought in a materialistic, point of view, will have been more than compensated for by the love we have gained. This love is tangible and everlasting ; all else is transitory and illusive, however pleasing or painful it may have been at the time.

Our love then, is the divine element in us. If we would have God with us, we must treasure it above all else. It is not a human property to be given or withheld at our pleasure. We are commanded to love even our enemies ; and for the obvious reason, that though enemies may resist our attacks of force if they are stronger, they cannot resist God's love which we, having received, pass on to them. If this is realised in its full significance by husbands and wives, the Divine love preserves them through every temptation, during the trials of the temper incident on acquiring knowledge and experience. They emerge triumphant at the end, in the safe security of mutual love, having gained an understanding of *The Mind* which animates all nature, and has produced the need for their co-operation. Then there is no more sickness or sorrow, and the Kingdom of Heaven which is within us, casts out the errors as they arise in our worldly minds. In the absence of the power of evil to affect the mind, the body preserves the purity and perfectness with which it was designed by the Creator. All this is taught in the Pure Religions. But the worldly mind is formed in the mould of its environment. If we are wholly led by it, we soon find that there is a false ring in the metal. Our environment is made up of selfish desires, competing with our own. We are all struggling to acquire material benefits, with little or no thought of love for the neighbour or for God, the Giver of all. When the heart of public opinion

recoils from this sickening thought, we may expect he arts in the homes to do the same. The separation of husband and wife after years of toil together, must be regarded as no less evidence of a failure of public religious conviction and of administrative methods in the State, than in the Home.

The prime mover of right conduct is the Divine Mind, not the Worldly Mind, When the Divine Mind leads, there are no failures which do not in due course carry their own automatic remedy with them. These remedies act through the Divine mind in others, which is set in sympathetic vibration by the evidence of good, struggling with misfortune and evil. The desire to assist and co-operate is spontaneously evolved. To realise all this, is to understand God, Oneself and the Neighbour. The very thought of it brings new life into a jaded mind. A sudden light is thrown on old surroundings which had lost their sunshine. A new world opens out; our thoughts take an entirely fresh direction superior to the drawbacks incidental to our environment; but enhancing our joys in it, and reducing the proportions of any ugliness found there. Sympathy for human weakness takes the place of harsh criticism; we become a power for the amelioration of disabilities. People run to us for help and consolation, instead of shunning our withering presence. We effect cures which we little dream of. The power of God is working through us. In our ignorance we have hitherto put a bar to it. We get a sufficient glimpse of Heaven to strengthen our hopes and belief in it. This is what is meant by being born again of the Spirit. The understanding so long delayed has at last come to us, perhaps through sickness or sorrow, the meaning of which is now understood. In future we shall never be alone or unsupported; we now understand!

CHAPTER X.

THOUGHT.

Thought originating through memory in connection with acquired knowledge or experience, gives rise to creative images or ideas. These being weighed by the mind which is stored with innumerable recorded impressions, are passed in judgment and added to the record as good or bad, according to the disposition or culture of the individual. The mind is thus altered in its composition and nature, by every added idea. Alteration of the mind corresponding to the number and quality of ideas it is receiving, is always therefore constantly going on, with the impressions derived, from circumstances. The mind is strengthened by persistence of a particular thought in one direction. It is also affected greatly by the conception of a new thought of good or bad quality on great intensity. It perhaps takes a considerable time for a small force,—as an idea of small general importance, to change the mind; whereas a thought, such as a revealed truth of realised inestimable value, will change it in an instant.

A drop of a fluid added to water does not perhaps much alter the bulk or nature of it; whereas many drops may so change it, that the water is hardly recognised in the mixture. The fluid may be a harmless one, or injurious to drink. Man's knowledge is limited; he often accepts as good, what turns out to be bad; and instead of a wholesome medicine, he perhaps discovers he is poisoned.

Selfish and Co-operative Thought.

So with thoughts accepted and classed as good or bad, which go to form Character, and decide general action. The thought which has been predominent, will give a lead to conduct in presence of circumstance. Without any controlling force, a man will be led by a few fixed ideas to do what is good in his own estimation. If he had nobody but himself to consider, he would do that which at the time pleased him most. But failures soon convince a man, that his judgment is not always right, and he concludes sooner or later to improve his knowledge, by comparing and weighing his judgment against that of others.

Experience shows everyone we must consider other people, and if possible enlist their Co-operation, and be prepared to give them help if needed. To secure this, other peoples' friendly thoughts must be induced to flow towards us, by absence of dislike or hate, by mutual interest, or by a spirit of love. This is an essential preliminary to discussion and an understanding. Co-operative *desire* for good, is induced by the expenditure of *genuinely* friendly thought towards the person to be attracted, which if accepted, enables plans and methods to be calmly considered.

Humanly considered, the first thought of each person in a co-operation will be to get the most possible out of it. The thought must therefore be refined and purified, by a Co-operative thought, so as to prepare for mutual concessions. To arrive at a fair and equal division of advantages, we must pass from the Selfish to the Co-operative mind.

Next, temptations which human nature is subject to, will render the partners in a job liable to take advantage

one of the other. If not sustained by some *higher* thought ideal, disloyalty may creep into the co-operation in spite of the conscience, through the *Error* thought. The effect of this may be escaped by the defaulter, when he realises the error, if he can get a fresh job somewhere else, where the result of previous sin, if found out, and published, is not known. That this should be possible in our civilisation, is a blot on the organisations which permit it, and an offence against God; because innocent persons must suffer for the unconvicted or uncontrolled defaulter at large.

Sin can only be struggled against by an individual bringing the Godly mind to steady his own; this will protect him against himself, but not against others less Godly minded. If every person working for a living, or begging, were obliged to belong to some Association, Guild or Union which could keep an eye on, assist him, and control and lead his thoughts, in the interests of Co-operative morality, they and the country would be better served. There would then be no unconsidered waifs and strays. Under existing competitive systems, unlimited by intelligent co-operation, there is no complete corporate Government of the entire population in detail, and millions are practically useless members of the social system, and a drag on it from want of brain power and corporate leading.

The check to temptation must come from bringing a higher mind to control the impulses of our own. There are plenty of higher minds to be met with, by persons on the look out for them—not only amongst the educated and well to do, but amongst the lowly and miserable; those working at a disadvantage, against the friction of worldly minds.

These latter see the faults and failings of humanity and the social organisation very clearly. It is to the interest of the State, that their voices should be effective in the Government, through their caste organisations. The prayer of the poor is to find employment under those having sympathetic and compassionate minds. Men working with a high degree of appreciation of the nobility of work, and the difficulties under which it is done, feel that employers and employed are serving One Master, and that with loyalty to Him, there are no mistakes which cannot soon be remedied. It is the object of such men, to ascertain the mind of the Master. It is needless to remark that the Master's mind is clearly shown by His Life, His Sayings and His Works. If our Co-operative organisations are designed to counteract any demoralising effect wealth may have, we shall go a great way to carry out the teaching of Jesus, and prevent individuals from falling or suffering unjustly.

The Bishops have been taking up the question of Trade falsehoods. It is to be hoped that organised methods will be started, for suppressing the vice. It is a public scandal, that our civilisation should be carried on so wide of the mark of the Christian standard. Since the fault largely originates in the unlimited competition, the remedy lies in intelligent co-operation of both vendors and purchasers, to provide the needful useful limit of competition.

Individuals cannot by their single efforts do much, except by writing in the Press, to effect reforms. It is the corporate responsibility of the public through their caste leaders and trade union managers, to move in the interests of morality. The individual conscience has at present

to give way to the public mind, on questions of business or morals. In England the Government mind is never made up until there is a manifestation of the public mind in active motion. This mind is not always a true one, but made up of corporate or individual interests. This throws the onus on literature and the Press, to help in forming Public opinion based on Truth. The responsibility then comes on to the journalists, whose minds, if set on aggrandisement only, are not the ones to lay a true statement before the public. The Bishops are in an independent position to assert the *Truth*. The House of Lords is in a similar position to initiate Legislation to secure morality or *veto* legislation at variance with God's laws. The House of Commons with its vote of a majority constitutes a tyranny of interest over the minority. The heart of a Monarchy is always for morality and the people.

If all workers have one 'thought'—the essental one, that all must first serve the Master,—there is no doubt of what His orders would be. 'Love your neighbour as yourself," and even 'Love your enemies.' The onus of the highest initiative to secure this, rests on the responsible authorities in the Constitution.

Competitive essays might produce a National scheme most suitable for Reforms. They would have for their foundation, organised methods of co-operation for limiting competition. This would have the effect of equalising profits and distributing them more widely; preventing the growth of huge Monopolies and Trusts, which are of doubtful advantage to the public and a positive danger to successfully carrying on the Government on Christian lines.

The Universal Mind.

Now it is one thing for a Nation by strenuous thought to see what is best for humanity; it is another to cause the conclusion to be accepted by the World. If unrestricted competition is bad for Capital or Labor; for men by excessive work; between tradesmen, suppliers, consumers, etc., it must be worse when backed by great forces, such as those possessed by independent Nations, and huge Financial Trusts. It is impossible for the individual to resist the adverse current of remorsless, gigantic and crushing competition, by co-operation on a small scale. When other Peoples realise that the co-operative thought which applies on a small scale with considerable benefit, would apply with much greater on a big one, then the Universal mind will be improved by the addition to it of a single idea, worth all the other ideas previously assimilated.

When those in power, disregarding all temporary illusory interests, will put their whole energies into giving effect to the idea, then at a single stroke, the brain and mind of modern civilisation will be brought into line with that of Christ as regards humanity. It not only requires the idea, but the Will and capacity to carry it out. Nothing but illusory ideas in the minds of the Public and the Rulers, as to what is good or bad, prevents conviction urging all to action in the one direction indicated by Christ. A state of Peace with active competition of working minds searching for Truth, gives the opportunity.

When a person, having accepted ideas in ignorance, as good, which really are bad, has built up a character by the power of thought, and finds by subsequent inquiry and experience, that he was wrong, then by reversing the

process, he can correct his character. The thoughts which led to action of minor importance, are easily snuffed out, by a steady persistence of Will, on a reversal of judgment. Those, however, which led to fixed ideas, dominating the mind against all contradicting evidence, do not yield without a continuous pounding with a powerful battery of evidence, followed by self denial. Like the discoveries and inventions of recent years in the matter of big Guns and Armour Plating, the tug of materialism goes on with scant regard to the inevitable practical limit looming in the future. The absurdity of it all becomes apparent, and the necessity of it vanishes, with the realisation by humanity of a single weighty thought, *viz.*, that these clumsy expedients are mere illusions, as settling the problem of the position of Humanity in the scale of Creation. What is good and permanent is the Truth that Christ taught, and the practical way of giving it effect, is not by mad and unintellegent destructive competition, but by wise measures to combine with it suitable co-operation, settling the useful limit to it. This is proved by experience in detail, and must be equally true in the gross. If so, the greatest benefit which could happen to the individual all the world over, would be by actively pushing the idea of the useful limit to competition, in governing circles.

As in the case of individuals, so also with Rulers and Governing Classes; the 'thought' most useful to the public is,—What about myself? Am I wrong anywhere? and if so, let me get right with God through Christ, who shows the Way. The danger to all Authority arises from the false impression it gets, from the love and worship of its followers.

The danger to the Followers is, that in this love and worship, they expect from Authority more than any mortal could possibly accomplish, and if they do not get it, they become somewhat mad.

Good character is only formed gradually, groping in a large modicum of ignorance and doubt, and follows painful experiences. Action based on experience, is taken more or less in the dark as to results. We do our best with the knowledge we possess, but no one can foretell exactly how it will turn out. Love and trust between rulers and ruled, is essential to enable the truth to be sifted out of bewilderment, while calmness of mind prevails.

Inexperienced leaders, who have been in the habit of dabbling in every detail, fear all will go wrong, if they do not continue the habit. Able Governors know that they strengthen their power for good, by making over routine and details, to responsible subordinate authorities, subject to subsequent review and judgment of their proceedings. Fear and ignorance are the natural concomitants of absence of faith in the power of good, and right thought, towards others. Conviction is not carried to peoples' minds by an exhibition of force; it merely suggests, that the strongest will probably survive in a struggle. But might is not always right. It is to subdue Might where it is wrong, that universal thought power comes into action; and if it can find adequate expression, it soon subdues Error through reason, knowledge and understanding.

Much has been written about Thought Power, and the understanding of it is undoubtedly a preliminary to health and happiness. Thought is the fountain whence starts

every action we take. There is the *Selfish thought* which prompts an initiative for personal pleasure or gain. There is the higher or *Co-operative thought*, which considers the neighbour, and possible Co-operation with him. There is finally the *Highest thought* which prompts Co-operation with God.

To Co-operate successfully with the neighbour, it is essential, first to try and understand his mind. Next to assume that he will prefer to follow good. And finally if he does evil, to remember that he does so in ignorance. Compassion and mercy for him, will enable him to find out the Truth. If a man should be tempted to lead others astray, the *highest* thought will cause sanction to any action to that end, to be refused by him. The admitting or denial by the *higher* mind of thoughts of the *lower* or selfish mind, is a process of the Will, acting in obedience to the judgment of the intellegent mind, which strives for *good*. So powerful can this control of the selfish mind, by the highest mind be made, when it is understood, that the effect on sinners is a complete change in them. Restoration to health and happiness is then not long in being effected, For most sicknesses and troubles arise from failure of the Co-operative Thought called Error and Sin. The removal of the Errors or Sins by persistent denial by the Highest Thought on every occasion,—when prompted by the lower or selfish thought,—is the natural reversal of the process, by which indifferent character was built up, through the same persistence in Error.

So there is nothing unnatural or miraculous in cures by this process. The power comes from God, being invoked

by a patient's own mind, when he becomes aware of the meaning of Christ's life and teaching and the practical effect of it—if he so wills it—for his own good. For God's works are all perfect, and if impaired by the ignorance of man, they can be made good by him through enlightenment, or Faith in and practical obedience to the teaching of Jesus.

In the ordinary avocations of life, the *higher* thought is sufficient for safety. But as men may be induced to co-operate for some object thought good, but illusory, and ultimately found to be bad, the *Highest* thought has then to be brought in to steady the mind. This latter is the natural refuge and strength in times of trouble, when the prejudical effect of previously unpercieved sin has been realised, or when the cause of pain is being searched for. We thus come to understand the loving and touching invitation to the weary to go to Christ for enlightenment, peace, and rest. This is not necessarily a preliminary to death, but to new life, being born again, and realising the Kingdom of Heaven within us. The sensation is that of an immediate resurrection of the body, which before was as though dead.

CHAPTER XI.

INTERNATIONAL CO-OPERATION.*

Everyone wishes the war between Russia and Japan had never arisen. *Count Tolstoy* has placed his views on record, as regards the horrors and inhumanity of war. We must all agree with him, *viz.*, that wars will cease when all individuals concerned, assert their *will* that they *shall* cease. At the moment however, we all know that the most humanity can do individually or collectively, is to endeavour to make the best of existing circumstances we cannot control; things we *can* control, are easily arranged for.

Now, Soldiers and statesmen find—the former, that war is a Divine ordinance, ennobling to mankind!—the latter that physical force is indispensable, and at the bottom of all Government in the last resort. The philanthropist and the priest would have mankind ruled by the spirit, which is good enough, if the understanding is reached, and food can be had without work, for the asking. But business men say that the food supply is the prime necessity of mankind, and the procuring of it the chief concern of Governments on behalf of the people. This means much thought, toil, organisation and co-operation.

It is a well-established dogma, supported by the experience of individuals and communities, that while *competition* is most beneficial in the use of the *initiative* to secure the advantages of civilisation, the manner and

* Reprinted and revised, from *East and West*.

method of carrying out the business, depends for its effectiveness on the heartiness and intelligence of *co-operation.* The progress of Europe in the last century is mainly due to circumstances which have enabled co-operative methods to have a fair trial, It has had a distinctly educative effect on men's minds, and caused the pushing of industrial developments to a marvellous degree, especially in England. It has been found, however, that the facilities for accumulating wealth have not been unaccompanied with drawbacks to the moral character of the people. It has not been easy to devise the necessary legislative administrative or working machinery which would furnish every check on attempts to defraud. The arrangements for the economical use of capital and labour are still imperfect, and have not kept pace with the potentialities of the Nation. The regulation of development in any country naturally causes considerable strain on the coach of state. The driver must be a steady hand, full of the confidence inborn of the knowledge of principles of driving, and backed by the determination to abide by them.. Europe looks with calm satisfaction to a Czar—who had proposed universal disarmament,—to rectify the mistakes of his advisers. There is no loss of prestige in frankly acknowledging an error; it is as nothing compared with the failure of an adversary to forgive.

Nations are no different as regards the situations confronting them, than individuals; convinced that they have gone too far in a selfish policy, a means of honorable retreat must be afforded them. Russia made the mistake of undervaluing the resistance that the Japanese could offer to a scheme which threatened her very existence as an independent Power.

But the mistake is really less that of Russia, than that of Europe and America, which, while asserting a principle, *viz.*; the maintenance of the integrity of China, failed to bring collective force to give effect to the principle, leaving Japan, an Asiatic nation, to carry out its decrees single-handed! It is doubtless the knowledge of this fact that gave the prestige and the victory to Japan, who had the sympathy of both the East and the West. It is easy to see, too, that the heart of Russia was not in the business, and the reason is not far to seek.

The civilisation which the West and America have to offer to the East, might perhaps be summed up in the advantages which the products of the industries offer. These advantages are decidedly solid. Their value when once tried is attested by the appreciation and consequent demand for the numerous articles to be cheaply purchased, and for which commodities of a different description, mostly raw products, are readily exchanged. Before any person in the East complains unreservedly of the methods of the West, let him first purge himself of the benefits he is receiving, then let him propose some other method. If he is not ready to do this, let us conclude that he will agree to start his reforms, so as to continue the progress already attained, without any rude shocks. Meanwhile he may be thankful for benefits enjoyed, and helpful to increase them for his fellows, as well as himself.

The invasion of the industries of the West arises from the natural desire of the East to possess them; but it is a question for Europe and America to consider and settle, how

far the East should be coerced into accepting them for all time, to its own detriment. The spectacle of Russia striding over parts of China in her necessity to possess a warm water port in the China sea, without Europe's consent, or that of China or Japan, reflected seriously on the Russian methods, and the Government prestige. The tone of the local officials too impressed most people as unrestrained and somewhat barbarous, when speaking of China and Japan. Both countries possess a civilisation of the highest order, dating back far beyond the period of mushroom growth of nationalities peculiar to the industrial age of the Western nations, and America. In a better acquaintance with the high spiritual qualities to be met with in the East, the West may well look forward to a realisation of the universal brotherhood, foreshadowed by the Master the Christians serve. Corruption, following in the wake of mere wealth, can easily be imagined to inspire disgust to Europe equally with Asia, and to be held up by agitators as a reason for doubting the *bona fides* of European traders and the faith of missionaries who herald their advent. It is therefore a question to be urgently considered, how far it is expedient, in Europe's dealings with Asia, that each nation should henceforward be allowed free and unrestricted initiative, apart from the rest. Asia might be goaded, and has been, principally by the question of Manchuria, into a combined movement to resist all European intercourse. The scare of the Yellow Peril raised by Russia is not an unjust fear, the outcome of harsh and cruel methods in China. Neither Europe nor America can afford to see the principles of voluntary co-operation, on which they have attained their material prosperity, set aside for

mere brute force, on the part of any single nation, without a moral justification. The sympathy of the majority is always with the weak, struggling to survive. The Boer war forced on England, and viewed by so many as altogether unjust, had few supporters in Europe. It was, however, inevitable, owing to the unrestricted competition of European nations with England's free trade policy, for monopolies of the trade and wealth of the world. Survival of the fittest, is the principal dogma of *Competition.* But *Co-operation* is essential to the survival of all. The Boer war was the outcome of their Government favouring the foreigner as against England, and the hostile spirit displayed to England's policy of Free trade, and protection of the Natives. The wars England has carried on, have been solely for the purpose of establishing good trade relations; and she would any day prefer a commercial treaty with an established and friendly Government, to annexing territory with all its burdens.

Co-operation for trade and production establishes mutual interdependence, and the strongest reason to desire peace. When it will have been universally arranged for, universal disarmament may naturally follow. A beginning of disarmament can be made, when Europe consents to act collectively in protecting individual States from arbitrary treatment; in fact, when God rules. China shows herself to be behind Europe and Japan in her Government methods and her military system. If Europe and America decide on the integrity of China under such circumstances, they must make their decision effective, by force, if necessary. The commercial venture of the Siberian Railway, no doubt,

is of advantage to the world. The line requires an outlet in the waters of China which are not frozen in winter. Russia has made the railway with French money; France is not disinterested in the commercial success, and must be disgusted with the bungling which caused the lavish waste of funds, culminating in the war. The failure of Russian methods calls for European intervention to secure peace.

The policy of Russia is that foreshadowed in the Will of Peter the Great, which for its success depends on a principal condition, which he did not attempt to conceal. It rested in the *disunion of Europe*, and the excellent strategical position of Russia on its borders, to become the successor to the great hordes which had before overrun Europe and Asia, with easy and unlimited lines of retreat into inaccessible jungles. The same disunion aided the Turks in their siege of Constantinople, when the war of Christian Sectarianism prevented a united front being presented to the invader.

The peace negotiations with Japan, on the part of Russia, were dominated by the fact that she had lost no territory, of which her representatives made the most capital! The bent of the Russian mind is here very discernible, and it remains to be seen if Europe is going to allow the spirit of Peter the Great to continue to rule it; and render itself liable to a recurrence of the exploits of Zengis Khan and Tamerlane under the *ægis* of the Russian Eagles. A clear understanding that there will be no disunion in the Councils of Europe, in curbing the universally aggressive policy of Russia, would go a good way to check the in-

fluence of the out-of-date Peter I, and pave the way for the general disarmament so much desired by his latest successor.

Japan suffers from over-population. She must overflow somewhere. It is her prime need to provide an outlet, and this forms the key to her policy. She may also like England, become an industrial country competing to supply the world with manufactured goods, in return for food. She simply could not afford to let Russia become all-powerful to prevent this, in the regions adjacent to her, especially knowing Russia's aggressive spirit.

Russia, on the other hand, is not at all over-populated for the territory she holds. This question of increase of population is at the root of most wars. Germany is at her wits' ends to see a way to dispose of her population. Her professors, blind to the science of the economical limit, and her students lost in the chorus of *Wein, Weib and Gesang*, go a great way to prepare congenial employment for the War Lord. France, with a much higher sense of personal responsibilities, is undoubtedly a pattern of self-government; and the need for aggressiveness in her case disappears. But this leads as a consequence to some justifiable apprehension from the needs of her Teuton neighbour which may impinge on her own. She finds in a friendly alliance with England, the support that she requires, one as natural as that of man and wife. France is mostly agricultural, England industrial. Germany's natural outlet is South America, where she has been met hitherto by the Munro doctrine of the United States of North America. But, by America's very proper action in assuming an important position in World politics, the Munro doctrine has

become illogical. Either America should effectively occupy the effete Spanish continent in the Southern hemisphere, and thus provide good government there, or admit the advantage of some other nations doing so. Emigration of the peoples of Europe to places where the government is not suited to them, is neither likely nor advisable. A united Europe could represent this effectively to the United States. If this should prove a success, many of the troubles of Europe would disappear, and South America would benefit, and consequently the world.

There is no immediate necessity for Russia to extend her empire to clash with China or Japan, or any other Country. As long as she does so to secure monopolies, she will always be in antagonism with England's world policy. The profits of monopolies hoped for, would be largely shared, so *Count Tolstoy* says, by the entourage of the Czar, and it is here we see the cloven foot appearing. Count Tolstoy, beloved of the people, is justly incensed that the lives of the happy peasantry should be halocasted over a wholly unnecessary Japanese war, while internal development is suppressed. Russia has been in a dilemma for which she is greatly to be pitied. Her encroachments on the wilds of Central Asia have not been without much good to humanity in general. In time the nomads will settle down and become useful members of the human family, and with proper facilities, we may expect a trade to spring up, in which India *may* share. It is more to the interest of Russia to trade with India than fight her. England is slow to take offence, but India would not be slow to arm in her own defence. We are not a nation holding India by a destructive

method, but by a co-operative one, which is now well understood by the responsible leaders of the people. Should any Yellow Peril have cause to arise from injustice on the part of Europe, it is quite possible India may sympathise with it. But it is equally certain that England will be on the side of justice, whether the scales are held for white, black or yellow. It is this attitude of the English mind, which causes England to prosper, and her men to be trusted in Asia.

A question which certainly must puzzle the moralist exceedingly is—what right has any country to forcibly occupy and hold the territories of another? Is the justification to be based on the inability of the conquered country to hold its own?

The answer seems to be—that Co-operation is a Divine command, and that it is justified by experience as a material means to ensure the brotherhood of man, and do away with wars. But as co-operation is impossible without organisation and fixing of responsibility, force, *to secure these objects*, is a practical measure, which if strongly resisted might end in war. If this is so, then timely negotiation combined with pressure from united Europe, backed if necessary by international contingents, should take the place of duels and huge armaments. Ignorance, and a disregard for scientific principles of universal co-operation, leads to wars.

Russia naturally marches forward till she meets with a boundary firmly held by a responsible neighbour; Japan presents herself as such. China, full of wisdom, is a helpless country, refusing to awake from her dreams; merely

existing by inertia, and the policy of Europe and America, to preserve her integrity. She cannot be left free to make treaties with a single Power, which affects other Powers adversely, without fear of her being dismembered by way of compensation.

Russia advances in the East to compete with England, but also to close the Door to any trade but her own, and always forces the latter against her will in self-defence, to look ahead and do things which seem arbitrary and grasping, to prevent the monopoly. The advance to Lhassa was owing to this cause. The annexation of Upper Burmah owed its origin to the advances of France; that of the Transvaal to the action of Germany. Russian, French and German merchants are as free to trade anywhere in the British possessions, as British subjects, and at no expense to their Governments, and with no compensation to England for her expenditure in blood and money.

Those small States, the ignorance of whose rulers leads them to conclude they can preserve their complete independence by setting the competitors for their favours at loggerheads, will learn in time, that they could do better by treating all impartially, and seeking that protection under international agreement, which they are powerless to provide for themselves. Failing this, they must join forces with the strongest. It is this fact, which causes great States to keep a watchful eye over the proceedings of small ones. The world has everything to gain by the co-operation of small States for the common good, rather than the submerging of them in big Empires.

Ideals of Progress.

We are living in a world of illusions, Our minds are formed out of our experiences, while the problems of progress are ever presenting new phases, demanding new ideas to govern them. One of the old ideas was, the efficacy of duelling; as if an understanding, which was wanting, which led, to the duel, was to be arrived at, by one party murdering the other. This idea evidently at present prevails and receives the sanction of civilised Europe. Wars must go on, while diplomatists are trying to outwit each other, for some selfish purpose.

It is not at all an idea to be in future accepted as a sign of honest and intelligent progress and intention. Nothing but a determination of the powerful speculating influence in Russia to persevere in a false position, prevented Russia from avoiding war with Japan. This should not have been. *Tolstoy*, in pointing to such conditions, puts his finger on the spot. His simple Christianity saves the situation in the future for everybody.

If the outcome of the late war should be, the establishment of effective means to secure brotherly co-operation of Nations in the future, then the Glory and Honour of it must be given to the fallen Brave, by whose sacrifices the question which presented itself to Humanity for solution, has been forcibly settled. It looks too, as if the Almighty had taken the woes of the belligerents into favourable consideration; for it is marvellous how many of the wounded recovered; a marvel equalled only by the admission of the doctors, that the less *treatment* the men got, the sooner they recovered!! Truth is evidently bubbling to the surface in all directions, and we shall soon know, that there are worse

things than war; namely, *Ignorance* of the true preserving and healing power—the love of God and the *neighbour*. This ignorance is being dispelled by scientific inquiry. The truths originating in the East, and exemplified in the life and teaching of Christ, are gradually being understood and given practical effect in the West.

An affecting episode reported during the war,—the shooting of two Japanese officers, deputed *by order* to destroy railway-bridges, is still fresh in the memory, and must ever be a source of sorrow to General Kuropatkin. The one, a Christian, looking to the Kingdom of Heaven to come, but shading his eyes from the firing party—the other the Budhist in full possession of the Kingdom, ready to meet the bullets and his God, with unflinching gaze.! Truly, our Christianity is only half understood, and we have much to learn if we only confess it. Christ said "The Kingdom of Heaven is within you." The Scientist now points out the reason why this is so. That the mortal minds we possess, are merely the result of our environment, and are full of error, as to cause and effect. The Beliefs we have formed, are used as if they had a foundation in Truth, hence our acts leading to want of co-operation in thought with God and the neighbour, lead to sickness, desolation, and premature decay and death of the body.

Death of the body, in the cause of Truth, is however, preferred, just as life without honour is considered of no value. But honour is not forfeited by truth being preferred to a mistake. A doctrine that war must go on, when reason can, and ought to be allowed to rule, is absurd, and a false declaration of the nature of the honour involved.

Wars to secure Co-operation.

As to the Japanese, their policy in the late war was pretty well defined. They really carried out the *fiat* regarding the integrity of China, laid down by Europe and America, at their own sole risk and expense. International agreement to employ combined force, seems the only likely way to ensure effective arrangements for the future. The compelling World Opinion will come, not through the rulers, but through the Democracy of Europe. The time will be, when men understand the precise duties of self control.

Till there is evidence of an intention on the part of Europe to adopt the co-operative, instead of the competitive and destructive policy, every Nation must go on arming and exhausting its energies in making guns and battleships. These are seldom or never used collectively to enforce a principle. We drift along each for himself, and with little or no intelligence to guide us, except our fancied interests, which are often illusory. The dogma of the survival of the fittest, which means the strongest physically, and not morally, is rampant everywhere. There is no efficiency or economy of mankind, in such methods, and the limit of possibility in continuing them, must soon be reached. For when all are soldiers and destroyers, then where are the producers to come from?

Clearly, everybody must surrender some of their liberty for the purpose of a co-operation. But the benefit always returns with a perpetual interest, both moral and material. This then is the case for Universal Co-operation and the justification of wars to secure it. If the backward States will not see to their responsibilities in the matter, they

will be submerged under the economical revolutions going on all around them. The pressure cannot be resisted, because the moral of the co-operative idea is perfect, and the inspiration thereto Divine.

The practical means for securing co-operation, is a subject for experts in every department of State and Commerce. The most successful in this matter are those whose co-operative methods are devised in an active spirit of Truth and Love to the Creator. It is here that the efficiency of the Religious systems is tested. The Nation deserves to survive which gives the best practical fruits of Christian principles.

Christ laid down the rules of conduct with supreme conciseness, and with beautiful simplicity, in two commandments. The first, to love God with all the mind, the soul, the strength; and the other, to love the Neighbour as oneself. Every essay written on the conduct of life, can be summed up in these commandments, and it is in comparing our conduct by these standards, that we sometimes succeed in discovering the cause of our failures, sicknesses and disasters. Given the Will, the spiritual cure is then assured. We immediately begin to see and act differently, and the health improves at once. The two Great Commandments on which hang all the Law and the Prophecies, are simply those to ensure Co-operation spiritually with God, on the one hand, and with the Neighbour, for worldly purposes, on the other. We need not love our neighbour more than ourselves, but we must not love him less. And this, not in mere theory, but in the active every-day affairs of our lives, and in every thought that impels and foreruns an

act. With these commandments, the crooked ways of diplomacy are made straight, and illusion as to the permanent benefits to be received by selfishness and deception, vanishes. Let us tell a possible enemy straight, exactly what our principles are. He may improve them for us by a little discussion.

It is quite certain, that disastrous Competition is not desirable in any business, while Monopoly is equally bad. Organisation by Authority is clearly necessary to regulate the useful limits to both, for all wealth-producing work, so as to cause justice to reign supreme, between man and man. The same is no less required to ensure harmony in the transactions of States, Kingdoms, and Empires, the one with the other.

Where such harmony does not exist, Principle, authoritatively asserted, steps in,—even if force is necessary to accompany it. A principle which has the Divine sanction is of universal acceptance. But on what principle sanctioned by the Russian Church was the late war maintained? Were the ministers of that Church exercising their responsibilities, or were they not free to express an opinion in the matter? Possibility of the failure of the Russian or any other Church to discern the Truth, and fearlessly act on it, when confronted with the conduct of the followers of Buddha in the late war, was calculated, not without reason, to cause a widespread thrill of apprehension in all Christendom, and was not a question merely affecting Russia. To see the Russian soldiers led by the venerable priest to the field of carnage, was a truly pathetic sight, enlisting our admiration and our sympathy for the men. But to expect God to

prosper any unmeasured greed in such undertakings, under color of Religion, was to assume too much. It is better, first, to obey the commandment, to love our neighbour as ourselves, by securing an amicable agreement with him, rather than deliberately proceed to exterminate him. We shall then perhaps realise as much of our desires as is good for us, by the aid of God's co-operation, instead of ignorantly fighting Him.

CHAPTER XII.

NATIONAL ERRORS.*

Our lives are chiefly influenced neither by destiny nor an unpractical Providence, but by a few forceful fixed ideas which dominate our conduct. A God who, while giving a commission to an individual, with powers to carry it out, and a free will to act, would, by interfering in details, stultify Himself, and from a purely business point of view, be wholly to blame for any failures.

Humanity, with its scanty wisdom compared with what it concedes to God, sees the absurdity of allowing the individual to escape responsibility, under plea of God's pleasure or displeasure, in any case whatever. All business methods are arranged as far as possible, so as to admit of responsibility being clearly defined, and the effect of powers used or abused being traced to the individual concerned; and he is judged by results.

The fixed ideas which dominate conduct may be good or bad, and affect the individual according to the frequency with which they are brought into play. A drunkard cannot dissociate from his thoughts the image of a bottle, though the contents of it are, from its ill-effects on him, a veritable poison. The cure of the drunkard lies within himself, and the knack of extinguishing the thought, and

* Reprinted and revised from *East and West*.

the image of the bottle, as a boy wipes out his errors on a slate, is only a matter of a little scientific practice and patience. By trying the experiment with a single peg when the image comes up, and by diversion of the *pessimistic thought*, which produced the desire, the craving for that peg may be diminished and ultimately suppressed. A second peg may then be grappled with; and with a further extinction of desire, and consequent improvement of the mind, a fresh accession of self-control acquired. It is as easy to get rid of a bad habit as to acquire it, if only the attempt is made; but it takes a little time, and manly resolution to start with, and perhaps a friend to persuade and assist.

The dominating thought of most power for good, is that which impels the individual to do the Will of God, rather than his own, which he may be sure will fail some time or other from ignorance. The study of this Will of God, forms the subject of most Religions. It may be pursued to such an extravagant degree as to exclude the possibility of an individual having time or inclination to attend to worldly affairs, and may also be accompanied by many false beliefs.

Persistency in the religious line of thought to the exclusion of all others, fits a man to become an ascetic or a monk, but not to fill an active working position in the world: because the world has other thoughts connected with practical matters; and for common aims, men must in a large measure be impelled by similar thoughts, and give up time to others. Most men are influenced by the desire to secure, first, the food supply, next comforts, and finally pleasures and luxuries. By associating together, the

attainment of common desires is facilitated, and accordingly those agreed as to ways and means to gain common wants by continuing the same line of fixed ideas, practically become of one mind. Thus the individual mind is formed largely from the fixed ideas of the collective minds of certain associations constituting the environment; and even if a man were free to exercise his own judgment in all matters, it would do him no good, for his neighbours, thinking differently, would not co-operate with him on his plans, till he had converted them. As the effort to convert a whole society to a new idea would perhaps take a long time, while daily needs are urgent, the individual is often obliged to act in opposition to his judgment. He is to that extent naturally absolved from responsibility.

The thoughts which lead to the perception of good and evil are the outcome of experience or, study. The individual is also affected by the number or quality of the people entertaining the same common thought or fixed idea, by whom he is surrounded.

The fixed ideas of the entire human race affect everybody, and they are essentially the most difficult to alter. The effort to change them needs a Christ, a Mahommed, or a Buddah. The consequences of such changes are felt throughout the world; the intention being always for good. The Spiritual leaders are the chief rulers of mankind. Our fixed and unalterable ideas are derived from them. It is on the basis of their ideas of conduct, that men agree to co-operate with one another for mutual advantage. It is important that the ideas should be founded on Truth itself.

The Useful Limit.

The fixed ideas entertained by Nations and Races, peculiar to their position and surroundings, form the National or Racial character. No man is really free from the bias or obligation to act in unison with the National or Racial mind, for common material welfare.

From this stage it is easy to trace by successive descending steps the collective mind, of the Country or District, the Village, the Home, the Caste, as regards Wealth, Labour, a Trade or a Calling.

And so the individual mind is bound in a large measure to be made up of the thoughts which pervade the minds of the collective bodies by which he is more or less governed. We must share in the Errors accepted as Truth by these bodies, and naturally be absolved from individual responsibility for them. But as we have to suffer for our errors, whether we are conscious of them or not, and as error in the community is vastly more serious than in the individual, it is of first importance to enlighten the community. If this is so, it cannot but be the greatest obligation of Literature, to assist to the utmost of its capacity, to enlighten the community of Nations and Races in matters which affect the common welfare.

Now there is perhaps no idea so permanently fixed in the minds of all humanity, as that it can, and should be, able to expand itself indefinitely, without any thought of the "Useful Limit." It means that God is expected to provide for ever-growing populations, the limits to which no individual considers it his special duty to pay any attention. In most other matters economy is studied, and ways and means are carefully considered before allowing

any extravagance; because without doing this, a time may come when disaster overtakes us, and our illegitimate joy is turned into deep mourning.

This is what happens when population increases beyond the capacity of the country to feed it, and wars of extermination arise in the effort to seize the food-supply of a neighbour. We have not yet emerged from the primitive stage of fixed ideas, which accepts this condition, as one laid down as a Divine ordinance for the destiny of man. Responsibility for his birth is to be fixed on nobody, and he is to go to his death in due course, or survive as the fittest in a struggle for the food available. Then where is the vaunted superiority of the human, over the brute mind?

The civilisation we boast of, seems to consist in the gross, of mighty efforts to produce the biggest gun and the most destructive shell; but little or no effort is made to indoctrinate the idea of personal Self-control, in the interests of Humanity at large. The mere suggestion that there is a 'useful limit' to population, is received with a shudder of righteous horror. The application of Reason, to assimilate humanity to the attributes of the Almighty, and follow His laws to their logical conclusion, is debarred by the determination to forbid discussion. Humanity is to be ruled through a blind and ignorant Faith!

Meanwhile, one of the chief sources of all the suffering humanity is called on to endure, arises in the ignorance of the masses, and the teaching of a religion which, unaccompanied by scientific inquiry, fails to bring reason to bear

on social questions, so as to indicate where the economical limit of everything is being exceeded.

For those nations who would turn a deaf ear to science under these circumstances, those who would be guided by it, should combine to inflict the proper penalty, which in these days needs an effective use of *combined* force.

In dealing with the scientific side of the spread of civilisation then, the first requisite seems to be to decide whether peoples who aspire to govern themselves, can and should be made responsible, either to keep their populations within their means of feeding them; or whether the food supply of the world should be considered the common property of all mankind, and there should be free trade in it, and a free movement of people from one Nation to another. Australia, New Zealand and South Africa, are opposed to receiving aliens, and have taken effective measures to prevent them landing.

England, too, finds the inconvenience of receiving aliens, who through poverty, must be supported on the poor rates. It is difficult to see how any Government can effectively use its powers co-operatively with the people, to preserve the balance of population and food-supply, if there is absolutely no check on the influx of foreigners.

But to arrive at an agreement between governments in this matter is difficult, since some are overflowing with population; and, failing a universal understanding of the subject, it is certain that no remedy less than that in which the people of these nations are ready and anxious to co-operate, will secure the peace of the world, and the triumph of right over might.

Limit to Expansion

The Nations most concerned, are Germany, England, Japan, China and Italy; these furnish most of the emigrants to the New World. As long as the New World is ready to receive them, and people are ready to go there, universal trouble may be avoided. But nevertheless, the relief is only temporary. The inevitable time must arise when the new fields will all have been occupied.

From this it appears that the progress of civilisation is anything but real, because it is based on erroneous ideas, not concurrently truthful.

The first error is to imagine it necessarily a good thing, or even a Divine mandate, to populate the world, without exercising wisdom, so as not irresponsibly to create suffering for posterity.

The next error is the thought, that universal competition to secure the largest monopolies of territory, has the Divine sanction. As long as there are dissentients to this doctrine, it cannot be true. Those who go under in the strife naturally object to it. They say that individuals and communities must be protected from the effects of unlimited competition, by co-operative organisation, which secures the useful limit to it. Otherwise, for the benefit of some, others must perish. This is not a just view of the intentions of the Almighty, and is opposed to common sense. Such an idea could only prevail from men's minds being mostly concentrated on the gratification of their own selfish desires, oblivious of every obligation to limit them in the interest of humanity. Individuals have some justification for this sensual attitude, from the apparent hopelessness of a universal adoption of any other, by the peoples of the world.

Correction of Excesses.

For Europe to limit the expansion of its population, while Asia persisted in it, would, however, seem dangerous. But if Europe was united to give effect to the controlling policy, she could forcibly prevent an overflow from Asia. In the absence of agreement to such a policy, Europe has no control in the interest of its populations; and if Kingdoms have no protection through a united policy, how are individuals to be protected by their governments? The feeling of individuals in the State, is akin to that of the thrifty wife, who, seeing here husband squanders pounds, while she pinches and saves pennies, and that ruin is not far off, thinks she had better get what she can for herself, while anything remains. She thereupon joins in the extravagance, and the end soon comes. If Kingdoms are secured against unwholesome competition to expand territory, or to populate the world, the individual may be protected against his neighbours, by organised methods and legislative measures which will fix responsibility on each person for any extravagance at the expense of the community. This is a perfectly soluble scientific and social problem.

Christian Governments should give practical effect to the Religion they profess. With responsibility fixed on individuals, the means for exercising it will perhaps not only become a subject for much wonderment, but raise also much opposition, since it means a total reversal of dominant and fixed ideas. To those, however, who imagine such things to be impossible, it is easy to point to the common sense practice of regulating habits through the thoughts, taught by modern scientists. Excesses of every description are as easy of regulation, if systematically taken in hand, as

the craving of the drunkard. The education of the masses for this purpose is a National duty. If the leaders of religion would occasionally step out of the spiritual atmosphere, and descend to the mundane, they might be able to show the ignorant how they could learn to govern themselves, by a new dominant idea, and avoid being reduced to poverty and slavery. An intelligent use of the mind is all that is necessary.

Unfortunately, the Commandments in certain portions of scripture, suitable to the then time and place, have been adopted as a Law for all times, and every place. Reason revolts at the illogical results which follow, necessitating recourse to the breaking of other equally important commandments. In one place we are told to increase and multiply; while at another we are forbidden to commit the murders which are inevitable, when the needs of a population exceed the available food-supply, and war is a consequence. A modification of the religious fixed ideas, is evidently necessary, to an approach to the millennium; and with common sense applied to religious dogma, considerable progress can be made.

And without the use of common sense in the practical affairs of life, the mystery of religion is thrown away as a force. We can trace effects to causes up to a certain point, wherein we find verified by our practice, the religious precepts. Then we are lost, because we fail to perceive the errors of the collective minds under which we have been brought up and educated. The precepts of Truth have not been adhered to by Authority in the development of our social systems. We have accepted the errors of the corporate

minds as the Truth. We now look through these various minds and analyse their composition, and then find that there is no truth in some of the fixed ideas by which they are governing us. We perceive the truth gradually in the words and life of the Great Teacher; and our corporate and individual efforts are now essential, to remodel our thoughts, so as to bring them in unison with His, when our practice will follow.

The initiative must be taken by science, the Churches and Government in concert, on a distinctly workman like plan, without which the salvation of Nations, and the individual cannot proceed. In England it is doubtless in progress in some degree, forced on the country by the industrial expansion going on, and the straits to which the Classes are often reduced. But much is sunk in mystery which the public should understand. Unless the State rises to its responsibilities, the individual is helpless. Until the individual is spiritually rightly informed, he will not know how he may help the State, and consequently himself. Well tested Religion and Science must go hand in hand, in the Council Chamber and the Workshop. The former teaches the individual to govern himself; the latter how he may be directed in co-operation with others. To divorce the two, is to diminish the efficiency of both, for the purpose of the World's Work, or arriving at a right understanding of the object of it.

CHAPTER XIII.

CONCLUSION.

An inquiry into the Great Co-operation with God and the Neighbour, would not be complete, if the conclusions arrived at, did not lead to some practical suggestions. In the previous printed essay, the procedure and organised methods by which the co-operative work of the Industrial world is being carried on, was analysed, and some of the defects by which it is accompanied, were pointed out. In the present essay, the Spirit in which Work should be undertaken, has been inquired into, and necessarily involved considerable study of the Master Mind by which Christians profess to be guided in their dealings with one another. The two branches of the subject of the Great Co-operation are distinct, the one being Practical, the other Spiritual. But as will be seen by a perusal of the first essay, it seemed impossible to exclude wholly, the latter from the former, when comparing existing practice with what a perfect one would be, if all men, *i. e.*, Directors of work; and Working men, were really following strictly the Christian code, in their dealings, one with the other. In persuing the study of the 'practical' into the sphere of the 'spiritual' it will perhaps become evident to many, that to be eminently practical, one must first be distinctly spiritual.

In comparing conduct, with the Christian Code, it is equally impossible to concede that the faults and failings of men, and the grief they suffer, are wholly due to their

own individual uncurbed desires; or that any Moral code would save them from the griefs incident to defects in the Social organisation, or the fixed ideas of the communities in which they live. Religious teaching may enable them to bear the pain of life, and understand its meaning; it is a misapprehension to imagine that pain is wantonly decreed by the Almighty. Such an injustice to Him could only arise through complete ignorance, or an illogical use of the Religion men profess. For if God designed all perfect, and for *good*, He could not at the same time have purposely designed man to be afflicted with incurable pain which renders him inefficient. The bodily and mental suffering we all endure, are largely the result of ignorantly directed Thought of our own, or that of others towards us, out of harmony with the benificent Thoughts of God, for all mankind.

This discord, causing suffering or sickness, is to be cured by the correction of the ideas on which these erroneous streams of thought are based. The individual, cured of his own errors by study, or instruction, is able to bear with cheerfulness, the terrible load of sin affecting him in his environment; because he sees through the illusions of worldly motives, with the higher mind of Christ, and can feel for sinners, and extend Charity to them. Feeling all the pain and sorrow inseparable from circumstances which affect adversely the human mind, the wise Christian transfers the burden, through his second, or 'higher' thoughts, so as to harmonise them with Christ's. Not only does he by this get immediate relief, but he also actually influences the neighbour towards the same Christ,

by his next thought and act. Herein is constituted the real Christian understanding, as a living, commanding, working force.

But the individual is mostly powerless, except indirectly, to influence corporate bodies, who rule his destiny in various directions. To do so, is a lengthy process, during which he must suffer, till relieved. Accordingly there must always be suffering, where either progress is rapid, the Social organisation is faulty, or where Public thought is erroneous, or Morality defective.

There are hosts of preachers, who teach the morality which should guide Christians; and any number of persons ready to expose defects and wickednesses of practice. But where are the practical men, who diagnose correctly the public complaints, and suggest remedies? Remedies are not to be undertaken, except by careful and methodical thinking. The evils have perhaps deep roots, the seeds of which are not apparent to many. A cure for them may demand changes of system, of public polity, and men's minds, which cannot be inaugurated without a social revolution, necessitating an entirely new system of Co-operation.

But the earnest thinker cannot shirk his responsibility on that account. He must try to suggest plans out of the principles his thoughts have inspired, regardless of existing conditions, leaving ways and means for assimilating them to be evolved by the sympathetic co-operative thoughts of others.

Failure of Christian workers arising from defective Social organisations, being apt to cause an unjust view to be

taken of the perfection of the designs of the Almighty, calls for first consideration. And this leads necessarily to the question of proper relationship between Employers and Employed; and between Capital and Labor.

The existing world system, being one of complete and unadulterated Competition for profit, concieved in secrecy, and hatched in antagonism to all contending interests, the individual is always more or less acting in ignorance of the adverse forces with which he is struggling. The Employers competing individually, are in bad case; for without collective information in regard to supply and demand, as affecting a whole trade, there can be no steadying of individual operations. At one time there is over production, at another a shortage of supply, etc. For the purpose of acquiring *general information*, Co-operation is required. Neither employers nor employed can afford to do without their Corporate organisations, for the purpose.

The question of Supply and Demand is one involving immense consequences; for if they are not in equipoise, either the customer, or the supplier, is in a position to exercise a pressure which amounts to a tyranny, the one over the other. The tyranny may take the form of extortion, of value in money or service, or subjection to cruelty and a wounding of the spirit. If men are to work on the lines of Christian conduct, one of the first necessities is, to organise and educate, so as to minimise the opportunities for such tyranny. As regards the extortion of value, this can only be arranged for by collective action, to regulate total supply to total demand, with as little delay and friction as possible. This means Trades Unionism to secure detailed technical

information, and intelligent government of the mass, so that general agreement to co-operate for the universal good may be negotiated with other bodies through single responsible authorities. That information needful to commercial possibilities can be obtained by private initiative, is true; but it is precisely this which sows the seeds of gigantic monopolies; for we all know that 'knowledge' is 'power.'

Organisation could however be greatly hastened by intelligent Government initiative. The spread of monopolies would thereby by checked. In framing a scheme, the Government would keep in view the necessity for taking a much more active initiative than heretofore in the industrial progress of the country. And in any measures taken, the co-operation of Government with Trades Unions and corporations should be complete; the latter being held responsible for the entire working administration, executive and financial, of the labor of the whole country, each in their own sphere of industry. The supreme direction or intelligence of each trade, would then be vested in some central Authority of the Trade; and there would be county and Parish delegates with which the authority would work and advise. The Central authorities of all Trades would have a common Council centre in close touch with the Government. At this Council practical questions of general policy would be considered, and the trades Unions, central and local, advised, either with or without consultation with the Government, or their Bureaux. Through these channels, the workman would be concurrently educated not only in his own line, but would get to understand the Great Co-operation in which he is taking part, and see the necessity

for harmony, and united action, with all other forces of the country, and how it could be attained.

Next, the question of the Unemployed, demands, that it should be solved through the method proposed above, in a way which will not infringe the principles of efficiency, and just reward of merit; freedom, and respect of contract, &c.

This means, that if Trades Unions interfere with freedom of the individual to enter a contract, and prescribe, wages and quantity of work, etc., then they must be made responsible to maintain the unemployed of their trade, who are thus rendered ineligible to get employment, owing to the fact, that it would result in a loss to the Employer. Again, it is evident, that anything which prevents the Capitalist recovering the money advanced to labour in a venture, by so much extinguishes the power of Capital to put labor in motion in the future. It is therefore not only unjust, but impolitic and un-neighbourly of labor, to arbitrarily alter the conditions of it's employment, during any current contract. To prevent attempts of this nature through ignorance of the employed, combinations of Employers are essential to regulate, wages and conditions of work, to secure themselves against loss, while enabling the maximum employment to be given.

What labor seems to want, is intelligence in Capital to regulate its operations in the gross, so as to afford steady and continuous employment; *i.e.*, to stop over production, which stimulates an excess demand for labor at high wages at one time, followed in natural course by a fall in prices, and the cessation of production, resulting

in a host of unemployed at another time. This can only be effected by individuals being guided and restrained by the authority or wisdom of the corporate body—to which they should be made by law to belong—working in harmony and concert with the Government. With this organisation, strikes would disappear.

Accordingly no Worker or Director of work or employer, should escape the obligation to belong to an authorised Co-operative Association, guarding his interests, and controlling him, whose central authority would be working in Co-operative touch with the Government. The representatives of Employer's associations in Council, would fix the conditions of employment, if necessary, in communication with those of Labor, to suit the economical developments of the times.

The result would be, to protect smaller Capitalists against the destructive competition of the greater ones; because general information would be public property, instead of private and secret. Capital in the bulk would work more for the good of the public, and less for private gain. The general confidence of investors in the stability of Capital and the morality of promoters, would be increased. The large fortunes accumulating in the hands of a few, would be replaced by smaller ones in the hands of many. The tendency for large Financial combinations of doubtful utility to the Public, to spring up, would disappear. Government would rule on the principles of Christian morality, instead of power descending into the hands of a Plutocracy, and a few Monopolists, whose fortunes are not seldom gained by the ruin of hosts of toilers.

Poor relief through the Trades Unions.

On the other hand, Labor would through its unified organisations, co-operate intelligently in all matters moral and social; and would have no reason to strike, in order to remedy by a destructive method, the effect of its individual members competing for employment, and thus tending to lower wages. The total Wage Fund, *i. e.*, capital,—available would be evenly distributed, by rule of the Central Labor authorities, who would be in close co-operative touch with those of the Employers. The lowest class wage could be fixed without disputes, to suit the circumstances prevailing at various times. The salaries of superior grades, must always fix themselves according to the value of personal intelligence, and special services rendered to individual employers. The excess cost, or diminished value of work of inefficients, must be recovered by employers, from Union funds; and the maintenance of the old and decrepid, from State contributions to the Unions.

It is better that ineffectives should be in a position to earn *something* towards their maintenance, rather than be unemployed altogether, simply because they are not up to the highest standard, and thus thrown on to an extravagantly organised, and heartless system of State Poor relief. All relief should be administered through the agency of the Unions, to which the individuals belong. It would be matter for wonder, if the number of Unemployed did not largely diminish under such a system of detailed control by the Unions, resulting too perhaps inconsiderable relief to the tax payer.

These ideas could not take effect without the extinction in the minds of Englishmen of the notion, that unlimited

competition is good for everybody; or that the popular initiative of capitalists—which produces competition and monopoly,—is sufficient for the masses, without scientific control in the interest of co-operation on Christian lines, from the centre, by the Supreme Government. Those who are pressed under in the strife, are a standing evidence to the contrary. If only the least in the community is suffering unjustly, in order that others may thrive, there is evidently a wrong system being practised somewhere.

Clearly the first need of a civilised community is, not that each person should be allowed unlimited freedom, while possessing limited wisdom; but that each should be protected against himself by his Caste Organisation, possessing Superior Wisdom; which again, protects him and its whole membership, in dealing with other Caste organisations in disposing of industrial problems in general. And if this be necessary, it follows that any other system allowing complete individual freedom is wrong, and should be suppressed by Law. Two Systems cannot exist, side by side, and succeed without war and strife; progress is thereby delayed. Not a single worker, or beggar in the country should be wholly free. He must belong to a Union of some sort; and his policy must be subordinated to that required to ensure harmony in the great work of the Parish, County, Country, Kingdom, or of Humanity, Combined councils of all interested, could evolve methods to secure this.

It will at once be said, that if such a system were started in any country,—say England,—she would be met by Foreign Competition, and have to drop it. This seems quite improbable. For the Labour of all countries is equal-

ly interested in the matter, and would insist on similar action; while the Religious teachers of all denominations, and Rulers, must surely join in any efforts to raise the moral and social standard of their peoples. Nor would the investing public lose, but greatly gain, by being protected, from ignorant speculative ventures.

Objection might be looked for from those who making vast fortunes under the present regime have assumed positions of power in the Government. These obstacles to effecting changes are serious no doubt; but all opposition must give way before the light of Truth. The country will suffer no loss, if millionaries disappear under a succession of heavy Death duties. Government would be strengthened to work for Christ, and Religion would revive. The happiness of the people would increase, if the force of competition for wealth were checked, and the poorest treated with practical Charity, Wisdom and Kindness, through nationally organised co-operative agencies.

It would in time soon become recognised, that the wealth worth acquiring, is not so much goods and chattels, as that self control, and Godly contentment, which enables a man to count as his greatest riches, the love of humanity. He can at all times gain this, by loving it wisely and actively himself, and being prepared for sacrifices on its behalf. If this, the Christian view, is applicable to individuals, how much greater force would the idea acquire, when entertained with practical effect by whole Nations. The *Co-operative* Thought makes all the world at once akin; and Rulers have only to put themselves in concert, and in line between God and their People, to give immediate effect to it.

The organisation necessary to develop such a Thought, is a matter of International concern; it is that which has been working in the Russian mind, and has been much misunderstood by the Government, in the recent crisis. Labor thoroughly understands what it wants all the world over. The security of Nations and the world, lies in being considerably guided by intelligent Labor's counsels, in the common cause of Humanity.

The value attached to the principle of inherited possessions, is ingrained in the English people. But the possions of most value, are those of high character and ability for *leading* the people. Mere wealth, accumulated now-a-days perhaps by gambling, and shady transactions, is viewed by thinking people with considerable contempt, and the pedantic display of it, with aversion and disgust.

The command wealth gives over labor to minister to comfort or luxury, disappears with a great growth of the public wealth. For the demand for servants often exceeds the supply. They deteriorate by sharing in the general demoralisation, and are only to be got by great sacrifices of money, and efficiency, and there is much wear and tear to the nerves of employers. The command by authority is also lessened, by absence of the Christian spirit. For no amount of material benefit compensates for the friction of the grosser natures, which excludes thoughts of God from the Co-operation. It is only a question of a short time before partnership must be dissolved in anger and hate under such circumstances. The only way for employers and employed, is to co-operate in spirit, with charity for one another's weaknesses and failings. Under the instructions

of Christ, which are perfect, a remedy for every defect in the social atmosphere, as between a man and his neighbour, is clearly indicated.

An objection and a principal difficulty to the general adoption of these ideas, is the fear of Wealth, that if labour is organised by a system of Universal trades unionism, centralised by Federations, it may become more powerful than the Government, and upset every social institution as now existing. The reply seems to be, that Labour could only succeed in this, if it possessed more Wisdom than the Government; also that if changes are necessary, they ought to be made in the interests of good Government and of wealth. For Labour cannot be moved at all, without wealth and intelligence to start it, and wealth cannot be fructified without Labour. It is therefore to the interest of both Labour and Capital to respect each other. The Government is interested for both, and rules to ensure this respect, and must be strong enough materially and morally, to enforce its decisions. The real fear arises from *ignorance*, which it is the duty of everyone to strive to dispel, and there is no real happiness unless there is Universal wisdom for the practical purposes of life. Those who assist in sucuring this wisdom are the Real Rulers of the world.

The greatest Wisdom for purposes of Co-operation is to be found in the religion Christ taught, by which alone, all men can be made United in One Mind, to work in unison with God's thoughts. Our Co-operation can only succeed permanently to the extent to which it approaches this ideal. The simple teaching of Christ, and

watchfulness of parents, to give it practical effect in the family, is the foundation on which a National Character for co-operative work is successfully built up.

Education, which fits the people for worldly occupations and duties, is provided under Secular teaching. Professions and Trades, are only learned by apprenticeship in Offices and Workshops. With these foundations a start is made in life; but the acquisition of Wisdom is never complete, even at the end of our tether. The most that can be done then, is for each to attain quickly, the understanding of the elements of Thought which lead to successful Co-operation with God, and the Neighbour. This means self examination, and good character building. With such an understanding, we need take little thought for selfish needs! but by seeking first "the Kingdom of God and His righteousness, all things will be added"—to the extent of our abilities and deserts—through the sympathy, love, active assistance, and co-operation of the Neighbours.

Essays in Verse.

" Watch ye and Pray, lest ye
enter into temptation. The
Spirit truly is ready, but the
flesh is weak.—

ST. MARK. XIV, 38.

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THE AWAKENING. *

MADDENED with anger from the house he rushed,
Hope abandoned, down the mountain steep,
Cursed by the fates relentless, torn and crushed,
Past the graveyard where the Spirits sleep.

"Almighty Spirit reigning here, my heart
Is broken! Pity! Mercy! Hear my cry!
What have I done that she and I, apart
Must ever live; our love, a life-long lie!"

"Long have I grieved and loved, in doubt and dread,
Yet borne the stress, and smothered down the pain;
Guarding her foot-steps, lest they wandering tread
Where sorrow lurks, and deadly stings remain."

"Repulsed! Destroyed! No longer spirit stay
To animate this body lacking life.
All doubts removed by truth in passion's sway!
She hates, detests me:— She! my treasured wife!"

"Open now, receive me earth I crave.
Flow on thou stream of bitter welling tears—
Angels come my sickening soul to save.
Peace is here with buried hopes and fears—"

Shunning the gaze that might reveal his grief,
He sought seclusion midst the brakes and pines
Of Ooty's gardens, in their steep relief,
Where Nature silent dreaming, soft reclines.

And whilst the circling path he slowly strode
With lessening sobs, that racked the stilly air,
Some mystic power appeared to lift the load;
To quicken sense, with sympathy for care.

The glistening glades beneath the morning glow,
Breathed grateful perfume to the atmosphere,
A halo seemed arising, and to throw
The shadows into light, of objects near.

Wond'ring he turned, with quickening pulse, as passed
A Form Ethereal, bathed in Heavenly sheen.
Amazed he strove to follow onward, past
The groves that bound the arbour's glassy green.

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* Reprinted from the *Indian Review*.

And as he entered, pausing in the nave,
The beauteous figure contemplative stood.
The humble Mallie ‡ tending, sought to save
The flowers from smirch, and dross from leaf and wood.

Not Solomon in all his glory crowned
Could furnish glory such as met his gaze.
Speechless he stood, and viewed the jewelled ground
With breath suspended, and the mind adaze.

Anon these words in silv'ry whispers sound;—
"See the lovely Thoughts of God! As pure
"As these designed, are men created; found
"Gifted with power, and mind! No part impure!

"Behold the Dross that to such power attains!
"'Tis *Evil Thought*! that springs from Godless minds!
"Cast this away, till naught but *good* remains;
"And thus, thy soul the Heavenly Treasure finds.

"Such as *I* am, *she* was, and still can be,
"Freed from the spell thy doubting heart has wove.
"The twain who know both God and self agree,
"Since both are led by Him, with Heavenly love"

The Vision faded, and he saw her turning now.
One glance revealed the face he loved so well;
When all was love and truth, and every vow
For constancy, in faith and trust to dwell.

Ah! how had sped those evil thoughts and deeds,
Which so had changed that dearly loving heart!
Her hate was just! It proved the ranksome weeds
Unheeded growing, that produced the smart.

God will forgive the errors which we see.
But her curse lies heavy on his stricken soul.
Yet hope remains, which must his comfort be,
Since now, he knows, what lacks to make him whole.

---

‡ Gardener.

TRUTH.

TO know what is Truth, the mind distressed essays,
Since all acknowledge Truth's harmonious ways.
Without it life's experience dearly bought,
Entrains sad havoc to the feelings wrought.

Strange this Truth, that lies so deep concealed!
No earthly power such mighty force can wield!
Pilate's momentous question answered lies
In the cause, for which the Heavenly Saviour dies.

The mind of man can only grasp, in fact,
As Truth, the worldly sanction to his act.
What is agreed, the selfish self may claim,
Contrived discreetly, so to escape the blame.

But 'tis not the hidden Truth that racks the soul.
The part diseased it is, that pains the whole.
The errors from our youth, that we've been taught,
Have poisoned the springs of pure and Godly Thought.

If we but knew the effect of what we think,
The bitter dregs of grief we need not drink.
Imagined evil, thought towards us tending,
Stops the bliss in lovers minds from blending.

And should a foe present the shaft of 'hate'
It fails the thought of 'good' to penetrate.
If this we know, and bend the Will responding,
Truth is not far away. We cease desponding.

And as the awakening Will dethrones Desire,
Assumes control, and bids Caprice retire.
Wisdom leading on to Truth will prove
The World is ruled for Good, by God, through Love.

PAIN.

REASON laughs, when mortals suffering pain,
Assume the will of God to be the cause,
His Love and Power while granting, they complain;
Neglecting the search for breach of Godly Laws.

What mortal mind His Wisdom can confute?
The Universe His Power and Mind displays.
Equally perfect formed He man and brute,
And all Creation marks His wond'rous ways.

With power of mind to judge, He vested man;
The sense of Good and Evil thus was gained.
To sift the evil from the good, a plan
Once found, salvation * soon might be attained!

Experience tells mankind to look for pain,
When Laws Divine have been infringed, or worse.
To know and keep the Law, our duty's plain;
To save the ills of life, that seem a curse.

Then Pain, to Reason, clearly stands revealed
A Danger Signal, where we least suspected
Sin, which to a pleasing sense appealed,
Causing an Error to pass us undetected.

Tracing effect to cause, the Great Physician
Showed mankind the source of every evil.
Teaching the 'Way' with loving admonition
To conquer self and sin, we call—the Devil.

To understand the Omniscient God whose Power
And Presence everywhere, the *Truth* displays,
Means knowing self, the seed of Heavenly sower,
Whence Wisdom comes, which doubting Faith allays.

Knowing this, the mind harmonious rests,
With God's. His healing power removes the pains;
His love, the soul, with lasting Peace invests.
The body then, its wonted health regains.

But though the virtuous mind may feel secure,
And hate of sin, may justly find a place;
The pain of others' sins, we must endure
With sorrowing heart, but ever smiling face!

---

* Safety.

To act this part, like hypocrites we feel ;
Offended Truth, insults our sense of right.
Condemned the sinner stands without appeal,
His punishment, a source of pure delight !

But human impulse, here demands restraint.
The Love we cannot feel, must be invoked
From God, and used to purify the taint
Of thought, by which our wrath had been provoked.

With Hate resolved by Reason into Love,
The Sinner gratefully yields to certain cure.
Great joy the mission so Divine will prove,
Which gives results, that may so long endure.

No Magic this ! When understood, we find,
God's Love is not a love of human mould.
Compassion, Mercy, Pity, all combined
With Wisdom, shields His sheep within the Fold.

Grovelling for food, beneath the earth, the Mole
In Darkness, feels no sense of day or night.
The Lark at Heaven's Gate, pours out her soul
In sweetest song, responsive to the Light.

So Minds on selfish worldly objects bent,
Without the balance of a Godly thought,
Miss the Neighbour's love, and God's ; intent
On Gain, but reap a Loss their sin has wrought.

While other minds, extatic turned to Heaven,
Neglecting worldly duties to be done ;
Forget we live on Bread, and not on Leaven.
Failing work, the food supply is gone.

In either case the Sin that causes Pain,
Is that of Ignorance, affecting all.
The studied few, to Wisdom may attain ;
The knowledge of the mass, is always small.

Knowledge, grown midst stifling Tares, and Weeds
Assuming rule, obedience surely finds.
The Great Co-operation's mighty needs,
Humanity, in common effort binds.

Necessity, our wishes makes us yield.
Agreement must precede a common course.
Wisdom, first must occupy the field ;
While loving Labor, furnishes the force.

And since a perfect ' Wisdom ' none attain,
While Labor takes in ' Faith ' its trusted share,
Unconcious error unforgiven, 'tis plain,
May constitute a burden, hard to bear.

In Worldly work mistakes can soon arise,
In ordering, or obeying; causing loss.
The grief attaching, doubly heavy lies,
With blame unpardoned, and the temper cross.

Where loyal Duty animates the heart,
While angered folly, stoops to use the rod,
'T were better honest folks should live apart,
Lest ignorance, should question Faith in God.

The wage of conscious Sin against the Law
Of God or man, is paid, by losing Trust—
The working world, with sinners, is at war;
The prison waits them, or the pauper's crust.

The Pain from which men always have rebelled,
So universal in this world of ours;
By understanding God, may be dispelled;
Since now, we know it, one of Wisdom's powers!

What fear need Pain encounter in our breast,
Which brings such knowledge, which we vainly sought.
To know ourselves, and God, brings peace and rest,
A boon by God-cured pain, most cheaply bought.

The stress of work, when cheerfully borne, supports
The flagging muscles, and the weary arm.
From Earth to Heaven, our Soul the Pain transports;
When conscious strains suppressed, the senses warm.

Not so the Pain that wounds the loving Heart;
Concealed, the greatest injury is done.
Friends and lovers slowly drift apart,
And stricken Souls, are left to weep alone.

A grief made known, reveals the fault, in flow
Of Love Divine, by which our life exists.
Great the peril when we callous grow,
And when the temper, love's appeal resists.

A sinful Thought, unchecked by love, attains
A rapid fungus growth of dire disease.
And loving friends, perforce must share the pains,
The cruel end of which no man foresees.

Pain is thus a bounteous Heavenly gift,
Reminding men of God, midst Worldly cares,
Which understood, gives sinners speedy shrift,
Consigning Evil Thought, to flames, like Tares.

ILLUSION.

SILENT Jehlum! Swiftly coursing,
Widely spread, cool limpid deeps!
Gently rising, slowly sinking
As Pirpunjal Mountain weeps.

But when sultry sun and rain,
Combine to flood the ripening fields,
Cashmere's bosom anxious breathing,
Counts with grief, the lessening yields.

And when the rushing waters reach
The homestead, where the toilers dwell,
Soon no stick or stone is standing,
Left, the tale of woe, to tell.

Thus the stream of Life is flowing,
Filled with human Hopes and Fears
And thoughts of Good and Evil, lending
Laughter mixed with bitter tears.

See the bark descending softly.
Down the stream! The oarsman's gaze
Fixed on the waters; motion seeming
Wholly ceased, his sense betrays!

Eyes cannot be trusted here.
The mind's the guide! The rivers force,
Unseen, unfelt, is known, and weighed,
Proved by the land, which shows the course,

Of hidden causes. When the signs
Of storms approach are understood,
The Arks that hold both men and flocks,
At hand, give safety from the flood.

Merged in the streams of human Thought,
That fill the world, how safely glide
The barks of thought, we gaily launch
Breathing of Love, and naught beside.!

Fierce are the struggles of selfish minds,
To stem an opposing flood of hate!
No arm so strong, no heart so bold,
Can stop the crash of impending fate!

Love the Pilot, steers in Faith;
Feeling sure, when duty's done,
All faults and failings, meeting pardon
Thus all happy goals are won.

GOD'S LOVE.

FEARING Evil in its heart, the child
Its troubles soothes, on Mother's loving breast,
Seeking knowledge, which in accents mild
Revealed, discloses safety, peace and rest.

Mistaking Evil ways for Good, the youth ;
Desires prudent limits, little known,
Accepting, Error as it were for Truth,
Sickening lives, until to manhood grown.

With mind attuned to worldly thoughts, at last
With Pleasure sated, and with Pains rebuffed,
The man's and woman's married lot is cast.
Two loving hearts ! but heads, with error stuffed !

If love in ignorance survive the tests,
A Lucky chance indeed ! but nothing more.
For Error seeming Truth, a doubt suggests,
Then Hate may conquer, where we should adore.

But lovers knowing God and self are sure.
In harmony for long could not exist.
In loving God, His power, a certain cure
Effects, which nothing earthly could resist.

And when His Love by each invoked, responds,
The vital current calms the doubting mind,
Revealing Error, curing dread desponds,
Disclosing Truth, to which the eyes were blind.

But sad the fate of one, who loving, yearns
For love, the stream of which is running cold,
Whose tender thought but scorn and hatred earns.
The light gone out ! All darkness ! Grief untold !

Yet grief like this, foreruns a dawning sense
Of sin ; and child-like love returning pure,
Reveals the cause of anguish felt, and whence
The Error came, and how, and what the cure.

Dissolved Illusion causes fear to cease.
To God and man appealing, sinners call,
And Pardon comes from Heav'n, with lasting peace,
Since knowing God and self retrieves a fall.

THE DAILY THOUGHT.

PLANS and Methods form our business rules.
Those who would work without them, must be fools!
Yet seldom, plans we make, with best intent,
Complete the scheme on which our mind is bent.

Something occurs, which unexpected leads
To strange results, and ever changing needs.
Wit to alter courses, as we go,
Prevents our bark from being sent below.

And if the haven aimed at, we should miss,
Others appear to court, and give the bliss
Of sweet contentment, which the grateful mind,
In Natures gifts, perhaps undeserved, can find.

FORGIVENESS.

TO *Condemn* is Human; sins are cursed with Hate.
The unfortunate Sinner meets a dreadful fate.
Outcast, unloved, detested, driven from home,
From work excluded, soon the end must come.

To *forgive* is Divine; and faults with Love are cured.
The understanding reached, and mind assured,
The fault explained on which his heart was set;
The grateful Sinner, owns his heavy debt.

But none unaided can a Sin forgive,
Against the Faith and Love by which we live.
The power for this, from God must be invoked,
To over-rule the Hate the Sin provoked.

HOME FEARS.

THE man earns the substance, the wife dispenses.
Both are concerned in keeping down expenses.
If for the work some help should be required,
For Interest, not for Love, it can be hired.

The wage, agreement settles ; but the work,
The mistress fears the maid may partly shirk.
The maid, coercion fearing, stands aloof.
And waste unchecked for fear, meets no reproof.

Loyalty, temptation fearing, seeks
By management to check, and stop the leaks
Of substance. This, the Servants' fears awakes ;
And doubting faith, the heart's possession takes.

And if the minds of mistress and of maid
Of losing most advantage are afraid ;
A time arrives, when perhaps a fear of parting
Causes fear of blame, and crying starting.

The man to whom the frenzied wife appeals,
Not knowing much of woman's ways, reveals
His ignorance by simply getting cross !
To mend the matter, all are at a loss.

The man, his living earns in sundry ways,
Where one directs another who obeys.
No temper rising must distort the case ;
For failing here, the fool will lose his place.

Nay more than this, the practised workman knows,
And marks the source, whence disapproval flows.
He checks his tongue, if leading to dispute,
That shows a tension growing too acute.

All business then, some sacrifice entails ;
And he conceding none, completely fails.
Agreement as to plans and methods found,
A work proceeds on bases wholly sound.

Alas ! the minds of married folks appear,
The man's, to work in peace, the wife's in fear !
His the effort which the brain controls ;
Hers the impulse which the heart unfolds !

The mind of man, elastic, worldly wise,
Contents itself, accepting compromise.
But woman's grieving heart, the Truth maintains.
That God is on her side, the Truth proclaims.

The honest husband when he thinks of this,
Condemns all anger, and entreats a kiss.
The twain in thought with God united bound,
The Way, quite clear becomes, the *truth* in found !

When thoughts of God, the erring tongue control,
It speaks the Master's mind, that makes us whole.
And being whole, what place is left for fear !
We have what others want, and hold most dear,—

God's Love ! which makes the quickening senses reel :
Displaying all the sympathy we feel,
And want ; to chasten thought, in daily toil,
And save us from the Snake of Error's coil.

But not by love alone our business thrives.
By wit to hold the reins, the coachman drives.
'Tis well that each his duty knows and does
Avoiding stepping on each others toes—

But when the work involves too great a strain,
A pause for counsel, soothes the aching brain.
In concert, some concession must be made.
And here we come to purely huckster's trade.

The compromise, so little learned by wives,
By business men is studied all their lives.
If Virtue cannot bartered be, for gold,
Yet service true, may both be bought and sold.

No loss of dignity occurs, we see,
In settling what a compromise should be.
When all by Love encouraged, speak their minds ;
A way to suit them, soon the mistress finds.

THE EMPIRE OF LOVE. *

IF freedom prevails anywhere upon Earth,
It surely proceeds from the Land which gave birth
To the Empire of Love, where Victoria reigned ;
And Truth, fighting Error, the mastery gained !

But freedom ne'er yet was allowed to descend
Into license ; and all has been made to depend
On the Will to serve God, and the Neighbour in Love ;
And each, his unselfish desires to prove.

For *work* was man made ; and the work that is done
By a man for himself is only for one.
But he who helps others, when piling his store,
Tunes his mind to the purpose Divine. And still more,—

His pile will increase, with the neighbour's assistance,
While covetous grasping will meet with resistance.
And as with a man, so with States, and with Nations.
The good of the whole demands friendly relations,

A peaceful exchange of the fruits of the soil,
The artizan's cunning, the labourer's toil.
But if we must fight, it must be when there's treason
To God, and the King, or the foe's lost his reason ;

Hoping to gain far more than his share.
To coerce him is just ; we must try, if we dare ;
Insisting his interests are not of that kind
That exclude those of others, of similar mind.

If by ourselves we are weak and not strong,
The friends that we love will see us along.
These are not they, who flatter for wealth,
Or, envying our progress, hate us by stealth.

The passion of man, mistaken for love,
Is swayed like the reeds, by the winds from above.
The Love which builds Empires makes all of us friends ;
Heals the sick ; forgives enemies ; has infinite ends.

'Tis *God's* Love that quickens ; makes souls to respond ;
Unites them ; and lifts from the slough of despond
The weary and doubting, fresh efforts to make ;
Proves the worth of a thing, which we may undertake.

* Reprinted from the *Indian Spectator*.

The judgment once formed, we perceive now was wrong.
Our senses then ruled us ! Our Will all along
Had been dormant, thro' ignorance ! Oh ! maddening
thought ;
What injuries done ! what misery wrought !

When almost too late, we begin to perceive,
'Tis from God that we get every good we receive.
The neighbour an instrument, pliant to hand,
Yields to *God's Love*, which we now understand.

Sound reasons he had, no doubt, to deny us.
We tried to coerce him with gifts to supply us ;
Forgetting his will, was as free as our own ;
The seeds of dire discord, thus being sown.

God's endless Love, which we may not deserve,
Is meted to all, without any reserve.
This Love it is, that is treasured by neighbours,
Who fully requite us for all loving labours.

The love of the heart, appealing to sense,
Brings us both joys and griefs intense.
In God's Love alone, no pain we can find ;
It comes to us, not through the heart, but the mind.

For our pain and our grief to be banished away,
And all become clear as the bright mid-day,
The mind must vibrate, like a musical sound,
Harmonious with God's, in the daily round.

When this is so, we soon recognise Truth,
And begin to correct the follies of youth ;
Forgiving the erring, regretting their failings,
Ceasing our senseless, and maddening railings.

Thus when the mind is controlling the heart,
God rules ; and all pain and every smart,
That once used to plague us with terrors and fears,
Like mist in the sunshine, soon disappears.

LOVE AND WISDOM.

JACK wed Angelina ; they kept house together.
True love was to rule through every weather.
Nay more, in faithfully, working with might,
'T was only a duty, and sure to be right.

But servants they came, and servants they went,
The love they accepted ; but most time was spent
In frivol, neglect, and ruinous waste,
For outings most keen, for duty less haste !

Angelina soon found, while eating her salt
No servant admitted complaint of a fault.
It was 'take it or leave it' no matter how bad ;
Her sweet temper soured ; she went almost mad.

Appealing to Jack some efforts he made
With love or with threatenings, he tried to pursuade
The wenches to loyalty, duty and love ;
An attempt which only disastrous did prove.

They sniggled and wriggled ; objected to men
Interfering with maids, and goodness knows when.
And Jack gave decisions, that none thought were fair :
He gave up the job, in a fit of dispair.

Da Capo, the tune became louder and fast,
The strain became fiercer, each day than the last ;
The sweetheart's distracted not loving the same,
In secret apportioned, the fault and the blame.

A coolness began, which sad to relate,
Commencing with quarrels, ended with hate.
Their home was a nuisance, a fraud and a sell.
Than living like this, it were better in hell.

Both of them blighted for ever of course !
Drink stood before them ; and so did divorce !
A suggestion then came, which both could applaud ;
They would give up their home, and start for abroad !

There on the hills of free Switzerland green,
They wandered and pondered, a little serene.
In absence of care, they got a bit sane,
But vowed not to try house-keeping again.

And thus they must stay, till the failure they find
Was due to a cause, to which they were blind.
That demand and supply when not equal, produce
A brisk competition that grinds like the deuce!

While the Mistresses strive, for the cheapest and best,
The maids condescend, without any zest.
Since prizes are many, and maids there are few
Then some one must yield! It's the mistress! How true!

For the choice of a servant both heartless and bold,
Or no servant at all, makes a pretty wife old.
But her case is no worse, than all other employer's;
'Tis the same with most people, mere sellers and buyers.

The State and the Church seem mostly to blame.
They appear to control, but they don't all the same.
The people like sheep have got out of the fold,
And are straying in terror, while hearts have grown cold.

When Churches more worldly, are actively wise.
And the State, to God's service, its wit more applies,
The country may learn that the worship of wealth,
Is not that God worship, conducing to health.

Those most forgiving, have most wealth to give;
And for being forgiven, most people live.
The interest of all who serve God with the heart,
Is to reconcile differences, rather than part.

LORD CURZON'S CRITICS. *

COMPETITION without co-operation is bad,
Setting man against man, and driving us mad.
Assigning the limit between them that rules
Devolves on a Government, rather than fools.

They say he has muzzled their mouths by his 'Act'
For keeping his 'Secrets Official' intact!
But *faith to the salt* takes away ev'ry cause
For action ensuing from any such Laws.

Universities, too, have come in for blame!
Education in substance, rather than name,
The Government want and mean to secure,
By methods which tricksters will have to endure.

The Princes that rule, the Sheiks in the North,
Punjabis and Brahmins, the leaders of worth
Object to the power supreme in the State
Being shared by the men they don't know, or perhaps hate.

These think the Bureaux would be faithfully served
By men of good standing and honor, preserved,
With pureness of mind which constitutes health,
From the taint of corruption accompanying wealth.

To those who would enter the Bureaux of State
By strategem crooked, or by the back gate,
The suffering from measures defeating such ends
The color of India's calamity lends.

In speaking for India, a man must be bold.
In himself the meek listener may India behold!
Authority, fact, or defining of terms
May be shunned like the plague, as most dangerous germs.

All that is needful in pressing a case
Is to point out the sins of the governing race,
Conceding that Rulers to Virtue are bound,
Not one honest Statesman, it seems, can be found.

The pattern for this kind of logical proof
Can be had any day, when seeking the Truth,
By studying the tactics meant to confuse
Of parties that covet the Government shoes.

* Reprinted from the *Indian Spectator.*

RIGHT AND MIGHT.

Enunciation.

REQUIRED to prove the approach of *Right*
By which we hope to conquer *Might.*
Selfishness and Injustice too—
To vanish, and give each man his due.

Demonstration.

LET *Truth* be a constant quantity T.
The mass of humanity equal to P.
The *Food* that they eat, be measured by F;
While L limits passion, to which some are deaf.

Then when to infinity L approaches,
P increases with no self reproaches.
As long as F suffices for P,
No strife for F there ought to be.

When P has exhausted, its mother wit,
And F can't be increased a bit,
T comes in, and signs to L
To limit P, and all will be well.

Now to T and L, the mind
Woefully ignorant, wilfully blind,
Closing the eyes, to *self* is wed,
So Truth and Justice both are dead.

As P increases everywhere,
Peace and Love become most rare.
For mere existence, all use force,
The weakest must succumb of course.

When P an education reaches,
Which *Desires limits* teaches,
Then a need for conquering might,
Gives way before right reason's light.

With this in mind, the clever youth
Reduces L to prove his Truth,
Till when in ratio F to P
Becoming constant equals T,

Then no further need we go
For Truth is what we want to know.
The Thought that's *Right*, is *Might* we see!
Let all be taught it. Q. E. D.

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* Suggested by Professor T. K. Gajjar's call for Prize Essays from University Graduates.

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TEMPER.

AN ill tempered person, so all of us say,
Should be shunned. But reason and love say nay.
For what is a temper, but folly and doubt!
The Way has been lost, and can't be found out.

The desire to rule and coerce, by concussion
Of minds, swamps the Truth in angry discussion.
The attempt to complete, a knowledge of facts.
Is destroyed by the ardour for Truth, in such acts.

Agreement if needful, time will secure,
Through lessening the heat of Desire so pure.
The Truth is no property sacred to one,
Or easy to find, when all's said and done.

A judgment arrived at in heat is absurd.
No decision at all, by love is preferred.
For action resulting, if turning out wrong,
The state of high tension, must surely prolong.

CHARITY.

FAITH is belief in Heavenly Love we know,
And *Hope* the Fountain, whence our love doth spring.
While *Charity* the Magnet, draws the flow
Of Love from Neighbours, which such joy does bring.

Thus the Trinity of Love on Earth,
Like that in Heaven, forms a perfect whole.
By will of man alone, we find the dearth
Of Charity, that vexes so the soul.

With love extinct, the fount of Hope runs dry.
But Faith in Wisdom merged, the Truth appears.
And Charity sustains the tearful eye,
Till Error dying, buries doubts and fears.

Bounteous Charity the Rich may give.
But they give more, possessing wealth of love,
And kindly wit in helping those who live
In Error suffering, where so e'er they move.

While Virtue self entranced, of Heaven secure,
Condemns the Sinner in his downward course.
Charity allied, effects a cure;
Reflecting thus, the Master's living force.

Charity with Virtue so combined,
  Takes no offence; while Virtue looks beyond
The Error, with its anguish crouched behind.
  And fearing nothing, Faith and Hope respond

Through Love, Compassion, Wisdom, Patience. All
  The mind of God, to man thus stands revealed.
In tune with His, the mind no ills befall.
  No sin unburdened, racking lies concealed.

THE NEIGHBOUR.

LIBERTÉ! the struggling Subject cries,
In rags unkempt, dispairing in the slums.
Egalité! what God so wondrous wise
  Decrees we starve, to tune of fifes and drums!

Fraternité! What bond of human kin
  In this, that lacks the spark of love, or wit
To move the mass to labor, so to win
  The bread; while Wealth and Wisdom idly sit!

Alas! that noble sentiments profound
  Like these, should war with practice and with fact!
And rule alone—when hate and strife are crowned;
  While beasts, not men, their bloody scenes enact.

Scant *Liberty* prevails in thought or deed,
  Where men *must* organise, and, toil for bread.
Equality appears a spurious weed,
  When some must lead, while others, after tread.

And *Brotherhood* intent on equal gain,
  Denying greater wit its just award,
In secret, hating all who wealth attain,
  Can scarcely claim full mede of God's reward!

Yet soaring far above the social aims,
  The mind with God's essays to hold and stay.
Through Him the Brotherhood its force proclaims
  All Free and Equal,—if *they Him Obey.*

And just because mankind in this has failed,
  In pity we are left to live, and learn
Obedience, through the Neighbour's stripes bewailed;
  When loving not, our bread we try to earn.

Could higher skill be shown to govern men,
  Than that which fully grants desires and powers,
But checked by Neighbours, as to *limits*, when
  Neglecting God, they work as evil doers!

Then such the place the Neighbour justly holds.
  Condemning not—for this, God's Love offends.
Through Love, unconscious sinners God enfolds;
  Whom Wisdom prompts to quickly make amends.

SORROW.

THE impatient soul with heart distressed exclaims,
  How long O Lord, my sorrow thus prevails!
'My mind with grief its deadened sense proclaims,
  'And Faith its sickening Doubt for aye bewails!

The answer surely comes to those who *think*.
  For Patience else becomes a waste of time.
While Faith averts a fall on danger's brink,
  'Tis wit enables Faith from Doubt to climb.

The heart persists in some unchecked Desire,
  Perhaps opposed to God's, and perhaps the Neighbour's.
Before such force our Wish must needs retire.
  Advancing costs us dear and useless labors.

Thus the cure for grief, our mind supplies,
  And Reason shows desires must be denied,
With plans involved, which fail to harmonise
  With God's, and those whose help must be supplied.

To seek in love to know the Heavenly Will,
  And work in Truth, on plans in love agreed,
Compels Desire its function true to fill,
  And leaves the heart from grief and sorrow freed.

THE PESSIMIST.

THE pessimist an earthly Angel sure would be,
If only others like himself, themselves would see.
But those who know, to Wisdom point, and recognise
That judging ill of God, the human judgment lies!

Too bad for him the world, who wisdom greatly lacks.
Assistance wenting for his plans, he all attacks.
Becoming gloomy, acid, sour, he isolates,
Himself, in darksome thought, until his spleen abates.

Emerging not a whit the wiser for his trial,
He blames his God, and on the Neighbour pours his vial
Of virtuous wrath. Nor can he see himself the cause,
But seeks in every other man to find the flaws.

Such neither wish, not if they wished, could estimate
The price at which desires opposed to theirs would corelate.
No Will, not even God's, precedence must be given;
Their life ill spent, a constant hell on earth—Till reaching
Heaven!

When all at once the faulty fitful mind percieves
The talent buried, with the Love a man receives
From God and Neighbors, if his will should harmonise
With theirs, in plans for fruitful work, by Compromise.

For minds are many, and the aims at hand diverse.
Not reconciled, the efforts made, must meet reverse.
Thus Heaven's secret, soon or later lies disclosed
In cheerfully quenched Desire, to God's and Man's opposed.

RICH AND POOR.

THE need for bread induces work, and strenuous labors.
Each his force, himself the first to feed essays.
Yet well we know that forces which combine the neighbours
Gain for all a cheapened loaf, that soon repays.

But loss of freedom which such work combined entails,
And meek submission—which the wilful man resents,
Makes sacrifice of self essential; he who fails
In this, no loaf the world, to him, at all presents!

Co-operation thus becomes a human need.
And wits are wanted to devise a useful plan,
By which the toiling workers, sowing seed,
Many reap the fruit that God vouchsafes to every man.

And this gives rise to toil of quite another kind,
Than that with hands, that deal with stress and strains.
The task is that of seeking Wisdom through the mind,
By which good work, with least expense, the object gains.

The master's wage in works by skilful plan conceived,
Is that he earns when cheapened cost has been secured.
The world will cheerfully pay when much relieved
Compared with heavy prices which they once endured.

And hence much wealth accretes abundantly to few
Who lead; the source of envy and much wicked thought:
And quarrels, as to whom the wealth is mostly due,
Forgetting, God ignored, all things are dearly bought!

And thence the fall! For that which God designed for man
(With wit to see it) was a world of joy and health;
Whereas the strife and bloodshed since the world began
Have owed their birth, to Evil grasping power and wealth.

Beyond the worth of work—which duly corresponds,
To work that benefits the State, or all mankind
As well as self,—Almighty God with help responds
With plenty, if the Godly Thought prevails behind.

But wealth that's earned by work and skill combined, descends
From those, its worth who know, to others less informed.
While Labor seeking share competing, effort lends
Destructive of the health, all true contentment scorned.

From comfort too, to luxury and waste, the rich
Are apt to stray; while skillful workers rising high:
The less efficient trodden under in the ditch
Become the Unemployed and Poor, to grieve and sigh.

Now here the force of Godly thought must surely lead
Both Rich and Poor, to see a System much in fault;
And want of Wisdom in the Rich, of means to feed
Expectant millions craving work, and lacking salt.

The wealth from vested income growing, should assist
To supplement a wage too low for men to live.
While Labor courting loyal service, should resist
Destructive counsels, where it might assistance give.

Far more the Will of wealth to help the working man,
Than knowledge how the aid could take a useful form:
When those employing, and employed do all they can
For self, regardless of the signs of coming storm.

Self help, we know, to be a good and useful thing;
While Competition soon produces better work.
The standard raised, men's minds increasing knowledge bring,
To harmonise each effort, where a waste might lurk.

But when engaged in toil for wealth, and uncontrolled,
The weak go under; and if life must be preserved,
The Godly thought prevailing, when the goods are sold,
Some portion of the gain, for them might be reserved.

And here the Wisdom of the State, by rule steps in.
By taxing profits, or consumers daily rations,
Means are raised from those, life's battles win
To feed the drones, or save the State in strife of Nations.

Here the deadly waste of War is clearly seen;
Resulting from neglect of God and Christian thought.
For Nations understanding Him, there's always been
Sufficient; if they love their Neighbours as they ought.

And Wisdom further prompts a man himself to tax.
For those in grief, for whom compassion; love inspires
With gratitude. Such wealth when gained, no thief attacks.
'Tis earned by simply curbing selfish hearts' desires.

Such thoughts provide a selfish mind the needful leaven,
Preventing wars and strife twixt men or Nations.
Thus we recognise the Thought of God in Heaven
Which wills that man should dwell in peace, in all relations.

God ruling, neither Rich or Poor have cause for grief.
United hearts and Wisdom's counsels make secure
The means of living. And for all He gives relief
By Love, in ways not transient, which for aye endure.

PLEASURE.

BORN in Love of nature pure,
We love, without a reason why;
Except the pleasure we secure
By love responsive, when we cry.

And gifts are showered on peevish youth;
The pleasing thoughts of loving minds.
No thought of God reveals the Truth,
Whence comes the pleasure which it finds.

Thus growing up, our nature clings
To fitful joy and pleasures new,
Which Wisdom lacking, Sorrow brings.
Soon love forgotten, friends are few.

The things we loved have passed away,
A wasted life it seems remains.
In selfish state, now old and grey,
The mind at last its Wisdom gains.

The toll of gratitude not paid—
To God, for all the gifts received,
No store of Love in Heaven was laid,
From whence Despond can be relieved.

The fund of selfish pleasure spent,
And little left to love on earth,
We find a dawning pleasure lent
By Wisdom, in a second birth!

No mighty stream of Love extinct
Has left a seared and dried up bed.
Beneath the sands,—a trace distinct—
It flows, in fullness whence 'tis fed,

And so can irrigate the plain
Below; producing golden corn;
To gladden souls, where grief has lain;
And men by pressing want are torn.

The greater use of life, it seems
Arises when some, think it over!
Truth appears with vanished dreams;
The dead* that find it, soon recover!

Love unthrifted squandered wasted,
Carefully treasured now will be.
Dispensed with wisdom, joys untasted
Come to cheer, and sorrows flee.

Hence forward pleasure, without measure,
Such as God and man may share;
While He pours out his Heavenly treasure,
Helping all their griefs to bear.

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* Dead to understanding.

FEAR.

THE Ignorance of Man that causes Fear
And Doubt and Dread, gives rise to many a tear;
Lest Love should meet opposing streams of Hate,
Or fortune prove unkind, and mar our fate.

But those who trust the power of God, believe
His Wisdom best, and thus the load relieve
That weights the heart, when Love rejected lies.
Their Wish opposed to God's Desire, dies.

And soon 'tis seen that Love by Hate when met,
Can find a better course than pine and fret.
The love derived from God is always sought.
All other love is sweet, but may be bought.

Through meeting Hate, the mind for Wisdom calls.
The love that's offered, perhaps in value falls,
When duly weighed. If not, 't were better spent
On those who feel the Source from which it's lent.

With Wisdom scant endowed, the timorous mind.
By Faith in God, can strength and knowledge find.
Which amply learnt, by watching day by day
Is proved; and Fear and Doubt are chased away.

HUMOUR.

CO-OPERATION'S needs,
Everybody heeds;
And Rules and Regulations
Point the way to success.
But sometimes they are marred,
By a luck that seems ill starred,
And mistakes and faulty judgments
Cause a grief in excess.

The question who's to blame,
And bear the anguish and the shame?
Tries the temper, and a partnership
May soon be dissolved,
If friction causes heat,
And either side is beat,
In a wordy war of strife
On which the parties are resolved.

So if a man is wise,
He every effort tries,
To lubricate the feelings
With a salve, in what's occured.
It wasn't what was wanted,
With all the Wisdom vaunted,
And in fact, results were monstrous;
Conduct foolish, and absurd.

But partners try again,
If friends they can remain;
And much is learnt from failures,
If they fail not to agree,
That laughter comes to soothe,
And their self-control to prove,
If blame is drowned in humour,
And the point of it they see.

But humour without tact,—
An aggravating fact,—
Becomes the very Devil,
If authority 's gone wrong!
Then the master *first* must smile;
In the slave it would be vile,
Since the loss is always master's,
As he knows all along.

So thus it would appear,
To rule with little fear,
The ready smile of comfort,
All authority must use.
To save a situation,
Or embarassing relation
With subordinates; if ready,
To repair, and excuse.

WEALTH.

HE producing much, who all consumes,
Takes from Nature, what she soon resumes.
But he who self's Desires checks, retains
Some portion, which for future use remains.

Such savings lent, with trifling charge for hire,
By Wit are used for works which wealth acquire,
Because they meet some universal need;
And thus, in Thrift, of Wealth we find the seed.

And all can share in wealth through thrifty minds.
The rake in thrift of passion, riches finds.
While Rich and Poor would often rest content,
If once they knew what riches really meant.

WORK.

TO justify existence, all must work and strive—
Our Father works, and keeps the Universe alive,
The fairest harvest reaped, is sown with seeds of Thought
From God's own Garden, freely given, if only sought.

And we with loving hearts, preparing genial soil
In which the seeds may grow, responsive to our toil,
Must watch, lest want of water light or wholesome air,
Should blight, through our neglect, the plant that God made fair.

Such treasure garnered, forms the force that tills the lands,
That works the mills, sustaining all the factory hands.
No fear such force can fail, and we be lacking food,—
When one with God, we all co-operate for Good.

CHEERFULNESS IN WORK.

STRESSES and strains of work are well sustained,
And joy midst grief of failure, soon attained,
When once the mind with that of God is tuned,
And faith in Love to move the world assumed.

Wisdom Divine, we all agree, decides
With Truth, the fate of plans. Where Error guides,
If self condemned we stand, our Reason lies.
For he who sees the Error, gains the prize.

Nor can the hidden Truth be lightly sought.
With Pain, the Wisdom we acquire is bought.
The Wise, who work, condemning not, forgive;
Reveal the force of Love on which we live.

These are the leaders granted Heavenly Light!
Through *them* the worker gains his active might.
Secure through Love, in search for Truth; forgiven,
The work is done for God, who rules in Heaven.

DOUBTS.

IN sweet communion we might live and die,
If foolish Doubt did not our hearts belie.
With anxious minds we strive to work; and pray
To serve each other faithfully, night and day.

And pent up streams of gratitude would flow,
If each the other's Thought could truly know.
No barrier man can build, but God could rend;
His Power invoked, our Will with His should blend.

But God whose Wisdom granted man *Free Will*,
With all his Errors, serves him faithfully still.
Should we do less, to those who erring swerve;
Whose Error seeing, them we might preserve

Through Love, that never fails the soul to cheer;
Thus giving Time to banish Doubt and Fear!
Nay Wisdom prompts, that doubts should be repressed
In loving terms, which put the mind at rest.

'Tis we alone our Faith a falsehood prove;
Refusing sanction to the flow of Love
That opens hearts, and feels for other's griefs,
Dispels illusions, and perverse Beliefs.

For those that serve in doubt of Love, soon find
Their strength of heart and hand are undermined.
Thoughts of minds in discord with the Eternal Will
Work not for God, but for some human ill.

THE SCEPTIC AND THE SCIENTIST.

The Sceptic.

IF life in the World is a vast Co-operation
Of Saints and of Sinners, each using their skill ;
With God loving all, in their joint occupation,
What matter, the choice of the *role* you fulfil !

The test of the Saint, and the Sinner as well,
Is the loyalty shown to the partner in toil ;
The share of the Saint, no better would sell,
Than that of the Sinner.—All comes from the soil !

And skill independent of Caste or of Creed,
Determines the portion of gain we may earn,
And provided, the Mind from Temptation is freed,
In harmonious working, our Duty we learn.

The Scientist.

In skill, it appears, both Saints and Sinners
Compete for a gain, while equally blest.
Each enters the lists with a view to be winners,
Equipped with stout Armour, and Lance poised at rest.

What Armour have Sinners ? Perhaps their Conceit !
Forged in a clumsy, and slumbering fire,
Fashioned in Ignorance, monstrous to beat ;
To suit a low, selfish, unhallowed Desire.

And what of the Lance ? It's bright sharpened point
Is finely wrought, and can soon pierce a foe,
The wits that might fail to shield each joint,
Are *most* ill prepared for the deadly blow !

And what of the skill ? 'Tis born of a Thought,
Borrowed from Hell ; and for selfish ends.
The prize as we know, is too dearly bought
With the thousand deceits, which Satan lends.

And where is the Saint, what Armour has he ?
It seems as though, he had nothing at all !
But the *look* in his eye, makes the Evil ones flee,
And craven with Fear, they stumble and fall.

For the Heavenly Thoughts of the Saintly mind.
Are such as will pierce every worldly shield.
Sooner or later the Sinners will find,
Instead of commanding, to serve they must yield.

So always 't will be, with the Great Co-operation.
It only exists through the men we can *trust*.
These, staking their lives on a good Reputation
Are leaders with followers, that few can distrust.

The Sceptic.

But how about Wealth? As a fact we well know
That a gain not always accrues to those
With great virtue crowned. But its ponderous flow
Follows the course which the Experts propose.

The Scientist.

True!—Fortunes are made in two separate ways;
One leading to *good* for the Neighbours and all,
The other the cunning of Devils displays,
And fortunes are made, through thousands that fall.

The value of Wealth, is just what it will buy;
But Sellers are free to dispose or with hold.
If Labor agreeing, for Virtue will die,
No ill-gotten Wealth will for Labor be sold.

The Sceptic.

This seems very fair. But Bread is a need;
And virtuous Labor, in Ignorance strives.
The source of a wage, or to what it may lead,
Troubles it not, so long as it thrives!

The Scientist.

A proof this that Labor, must Wisdom acquire,
With power to direct to virtuous ends,
The force of Humanity; else the Desire
For Wealth, to pure selfish Ungodliness tends.

ERROR.

The Social State supposes man's *free will*,
But binds him down, no other man to kill.
Yet daggers none so sharp to slay there are,
As Thoughts directed, not to Peace but War.

The blow that ends the scene of mortal life,
Releases once for all, the mind from strife.
The Death for which we long, and lingering wait,
Is that to escape a constant stream of Hate.

For if deserved or not, the strain's the same.
Acknowledged Error, justly bears the blame.
But Truth itself must sorrowing live and die,
Where Error rules, accounting Truth a Lie.

AUTHORITY.

WHERE every worker wants his way,
Too sure all other's plans are wrong,
And crowds command, while none obey,
Confusion rules the maddening throng.

The mass with best intention swayed,
Drifts hopelessly on sunken rocks;
The country—such the force displayed,
Destroyed, as if by Earthquake shocks.

And thousands fall in hideous strife;
Authority and order dead.
While every kind of Sin is rife;
The blood of Innocence is shed.

The only sound of weeping maids,
And widows wailings, fills the air;
While robber's desolating raids,
Complete the wreck of all, once fair.

Such issues Sovereigns hold in hand.
So long as Loyalty exists,
No Discord then that 'ere was planned
Succeeds, no matter who persists.

For Kings, *by constituted State*
Must have the peoples love and trust.
They stand before the Heavenly gate
To do God's Will. Obey we must.

And thus Authority upheld ;—
Which Faith and Reason call Divine—
Derives its force—(the mass to weld)
From Love and Truth, in every clime.

And so in Work of men combined,
Some King or Queen we all revere ;
Who rules for God, with open mind,
And makes all Discord disappear.

WORRY.

SHOULD we take the pains to find the *Useful Limit !*
We shall soon discover, there is something in it.
Nay—ere long, convinced we are, who used to doubt it ;
Fools alone neglect the prize, and live without it.

Work of every kind that's done, is most efficient,
When the Time and Trouble used, are not deficient ;
But the Cost of time of self and sundry others,
Increased beyond a limit, all the profit smothers !

Efficiency must thus give way, a thing to cheapen ;
Lest with failing profits, debts distressing deepen
So with trouble too ; we wish, to labor well ;
The Cost is " Patience", we must pay, to much excel.

Co-operation needful, causes mighty strain,
To any mind attuned a Standard to attain,
Beyond the point when skill and virtue can assist ;
Or when for helpers, none but grosser minds exist.

To squander Patience, when no higher stage results ;
Our sense of Wisdom and of Dignity insults.
If changing Plans or Methods, prove of little use,
'Tis best to drop the matter with a good excuse.

SELF CONTROL.

PREPARATORY war with Self, we needs must wage,
Before attempting Work with others we engage.
Have we learnt the art of cheerful Self Control?—
To view with wise Campassion every erring soul?—

To feel the need of loving most, the discontented:
Those who started work with us, and then repented!
Are we sure our fund of Humour, or of Wit,
Will serve us well, with people we don't like a bit!

And when we see our clever plans are circumvented,
Can we bring them round, with feelings unresented?
What portion of a fond Desire can we forego—
To save a Discord which may prove a deadly blow?

Do we realise the strength of Godly Thought,
For easing human Discords, which by Error wrought,
Assail us hourly, through the friends and foes we meet,
Whose bitter thoughts towards us, we *must* change to sweet!

Unless to all these questions, answers Conscience lends;
Our Work, perchance, results in losing all our friends.

GRIEF.

IN beating hearts, we evidence the Power and Might
Of God, that gives the world its fleeting mortal span;
And Love for Him, that moves the Soul to true delight,
Exist, and rules the heart of all created Man.

But God alone does not conserve a man's existence;
Since the Will to work for bread, or kill, is free.
The choice to toil and live, denying sloth's resistence,
Springs from Love the world affords, when men agree.

And man so choosing has, the gift from God above,
To school his mind to harmonise his various ways;
That when he labors, he may never cease to love;
And loving, he be loved; in Peace to pass his days.

But many fail in Wisdom ; and in Work perceive
No plan or method, based on God's co-operation ;
Until midst grief, a Truth appears, they *must* believe ;
The Love of God and man, has definite relation.

That this is true for any Soul we well can see.
Of one gigantic whole it forms a tiny part.
The Thought of God, is that for all Humanity ;
The man's is that dictated by a selfish heart.

No man is loved, whose secret thoughts on gain are bent,
In disregard of Duty, for the Neighbour's aid ;
Who hopes by trick to pay, for honest service lent,
In faith, that promised equal value will be paid.

Despised, outcasted, those whose Evil thoughts prevail,
Humanity rejects ; they sink from drought of love.
With gnashing teeth the world they curse, while they bewail
The lack of help, which might their state improve.

The one collossal Error here, is very plain.
The individual sinks, from lack of Godly thought !
And should a Nation's Error equal force attain,
The seeming glory must in truth, be dearly bought.

Would not the individual blame be justly shifted
Then, on those who taught with skill, but falsely proved,
It mattered not, from God how far the mortal drifted,
Since the world, by minds of men alone is moved.

Oh ! racking thought ! that Virtue, might be ruled by Vice ;
Or any rule but God's, by man should be obeyed.
And who could love his Neighbour, at such hideous price ;
When confidence, would surely lead to being betrayed !

The Error then, that causes us the greatest Grief,
Is that denying God a thought in every deed ;
But good Co-operative Work, assures *belief* ;
Cements all hearts and minds in one United Creed.

The Work—if God's ; is done by laborers passing by ;
And time destroys the strongest men and works besides
But all the thoughts that proved the motives, never die ;
They too were God's ;—He hails the workers sends the guides.

No passing clouds should cause too deep distress or grief,
When minds are tuned to work with God in trust and calm.
For truly Christ has shown us where to find relief,
By seeking first, the Heavenly Kingdom's Holy Balm.

EFFICIENCY.

EFFICIENCY in Work 'tis understood
Results, with largest Quantity, of good
In Quality, in shortest Time produced ;
By minimum of Power, through Mind induced,

So Wit and Skill by man are both combined,
To do efficient works of every kind.
Machines are made in all progressive sizes ;
Costing more, as each progressive rises.

But the work the larger sizes do,
Increases much beyond the cost ; and so
In cheapened outturn, large machines attain
A place in bigger work, with increased gain.

But if the larger size, has no more strength,
The stress wears out its life in shortened length.
And what is saved in work that's done too fast,
Is lost in buying new machines to last.

And so an increased strength gives greater weight ;
Reducing wear and tear to equal rate.
Till when at length the weight unwieldy grows,
From work divided, more convenience flows,

The size thus fixed to suit some general need,
In numbers, engines work, to gain the speed,
By which the job entire is duly done,
Within the contract time, and payment won.

Machines inanimate for want of force,
Receive from 'Heat',—a known terrestial source
Of Motion,—that which makes the Work to go.
It seems like Life, but has no Soul we know !

For since from 'motion' heat can be produced ;
Both heat and motion seem to be induced,
From what we know as 'Work.' And then we find,
That Work itself, constructs the Human Mind

So when we either Heat or Motion see,
We know that 'Work' proceeding, there must be.
The mighty source we only guess ; but know
That here on Earth, 'tis Mind directs the flow.

And Work may be both good, and bad, for man.
The Mind on good intent, essays a plan
To gain it. But alas! When Wisdom lacks,
Some unknown enemy our work attacks.

'Tis Wisdom then, that puts good work in action.
Ignorance at work has scant attraction.
One does work so good, it's called Efficient,
The other wastes, from Knowledge insufficient.

If Wisdom then, directs our work with skill—
To work at all, we must exert the Will.
And what compels the Will, is daily Need;
For all who wish to reap, must sow the seed.

We see that Man, like plants, has life and grows;
Producing crops of Thought, and all he knows
And feels, is that which makes his Conscious Life,—
So Thought directs his course, to peace or strife.

And Wisdom points '*the Way*' to perfect peace.
When Hate with strife and wars must wholly cease—
'Tis when the Will, with God's, directs the Thought;
And Work, with love for God and man is wrought.

Efficient Man, we here may see displayed,
His thoughts thus stored, all fear may be allayed.
For what he lacks in Wisdom he can find;
Since he commands through Love, the Neighbour's mind.

Co-operative work needs Higher thought
And study, and is not so cheaply bought;
As when machines at work, demand our skill,
To gain the best result, their functions fill.

Yet not unlike, strange forces play around;
Which sway the progress, where rough checks abound.
The ever changing mood in people's minds
Needs watching, when disturbance, outlet finds.

To know and feel, when stress and storms approach.
When Discords dire, on Harmony encroach;
And how to steer the course that leads to peace,
Gives rise to Hopes and Fears which never cease.

The work of Head and Heart are here combined,
The Wisdom which directs, is most refined.
How few the mortals who for long survive,
The adverse stream of Errors, when they strive!

'Tis not the rocks and shoals that show above ;
But those unknown, that test the Pilot, Love.
The single faithless thought, that scamps a weld
Destroys the ship, where Anchors should have held.

The skill that fails, may too produce the wreck ;
While neither skill nor Holy Thought can check
The Earthquake shock, by which the world is moved ;
When men destroyed, some Vast Design is proved.

Efficient man was, surely so designed
To live his life, in joy, to death resigned !
Then Duty has for him no doubts or fears,
And smaller checked Desires, bring no tears.

The purpose then of Life is clearly *Work!*
And fools alone their duty try to shirk.
Like small machines, a man is least proficient ;
Largest Numbers, well combined, are most efficient.

Largest Minds on works of skill employed,
Produce results with smallest waste alloyed.
The Greatest Work was that by Jesus done,
Which welds mankind in Thought, to work as one.

RELIGION.

THE Cheerful Sinner, *so he asks* to be forgiven,
Has that within, which proves him not so far from Heaven !
For blythe of heart, no soul could be, suppressing Truth.
Confessed sin absolved, makes joyous, festive youth.

And he too, quickly learns, who venturing much, relies
On Love, to check an impulse, which the soul denies.
The frank untutored mind, to neighbour's hearts appeals,
The Truth is felt at work, the sinful act conceals.

And some through Love retain the aid of numerous friends ;
And some by studied Wisdom gain their equal ends.
But human love, in Work may prove a dubious guide !
And Wisdom should in sympathy be close allied.

Yet Wisdom may be bought by unrestrained Desire.
No friends are safe with wicked Wisdom, or a liar.
Thus Love and Wisdom need to be that Heav'nly kind ;
Like gold, when freed from earthly dross, by skill refined.

And so our 'Work' by which we live, compels the thought,
That through a Higher Mind than man's, good work is wrought.
To fathom deep that mind, has been the work of ages;
While numerous laws have been laid down by Saintly sages.

Tested then by Wit and Work, the various laws,
With man's experience, point from known effect, to cause.
From human Errors—seen to bring the deepest grief,—
We turn to what's beyond this Earth, to find relief.

No *Discord* there! but perfect Harmony prevails!
The cause the '*Truth*' that rules; the minds consent entails!
Thus, all the world, in some great Mighty God believes,
The source of Wisdom, which all human ills relieves.

And Love unstinted, pure and holy, men will give
To such a God, who teaches them in joy to live.
But then alas! the Form in which the Truth is veiled,
Has proved a Discord, so the Truth has not prevailed!

Mistaking 'Form' for Truth, the world for Faith has fought;
But small the modicum of Truth thus dearly bought.
For by our *Works*, the prestige of our Faith is known;
Without them, unproved seeds of Faith, are idly sown.

'Tis by the works of higher Thought, that fill the mind;
And not by foolish talk, and strife, the Truth we find.
But proof of Truth resides in Duty faithfully done
To Neighbours, and to God, the Loving Holy One.

RECEPTIVENESS.

TO take on trust, may be a generous thing;
Till once we know the trouble it may bring.
And we ourselves in pledging truth may fail;
When friends, our faulty Wisdom must bewail.

The judgment errs at every crook and turn.
Important truth to one, is no concern
Of others, who with different eyes have seen,
And know, precisely where mistakes have been.

Then give us the Chief whose judgment slowly grows ;
Whose mind receptive, draws the facts he knows
From every Neighbour near, before he judges ;
One who needless talking, greatly grudges.

The mind wants evidence before it acts.
Reason, tests the weight of certain facts.
Of circumstance compelling need to move,
A friend convinced may be, but facts must prove.

Before Agreement then, for common weal ;
In common knowledge, all must safety feel.
On Facts, our judgment when we can dispense ;
Decision mainly rests, on Common Sense.

And if the Chief, receptive holds his mind,
It quickly meets response of every kind.
Encouraged thus, the helpers feed the source
Whence Information springs, which points the course.

The Power that draws the information out
In streams, is that admitting little doubt ;
No other than the Power of Truth, which yields
No harvest like it, drawn from Golden fields.

And Love pervading, hastes to cast out Tares,
While Charity forgives, and soothes our cares.
So when the day is spent, and work is done,
The Soul percieves, the Love of God is won !

A Chief, *advice* may lend, 't were good to heed ;
Because we follow where he takes the lead.
A Friend might rather lend his store of *facts*,
Refusing judgment of the doubtful acts.

But loans of facts, to unreceptive friends,
Disturbs their wits, and soon their friendship ends.
'Tis courting grief, to give advice we know ;
A friend may soon become a deadly foe.

Responsible for acts, a man is free.
To act unjudging, he can ne'er agree.
Advice or facts though always kindly meant,
Are never well received, without consent.

To gain consent, needs Love, to prompt the heart.
With this believed, few friends are far apart.
Of Sympathy assured, no fear remains ;
And friendship's greatest use, Love thus attains.

THE SINS OF THE WORLD.

IF man's experience mostly shows a world of grief ;
Some time or other he must hope to find relief.
His Padre tells him how the fault is all his own ;
And he must reap the crop according as 'tis sown.

Forthwith the Scripture searching, then he dives and delves
In every Science book, he finds on dusty shelves.
At length the Truth approaching, more by 'Work' than 'Text'
He sees the Reason why the Virtuous must be vexed.

To love the Neighbour—perhaps a wily knave or cheat—
A duty is ; but seems a problem hard to beat.
For few would deal with men they could not wholly trust ;
Such men, from company of honest folks are thrust.

But still, those learn to use Compassion, not to hate ;
Who see the Error, working evil in the State.
The Lie on Truth encroaching, ever far and wide,
What single soul can stem the silent rising tide !

But Truth avers, that single handed he can gain
The fight, with thousands who in Ignorance remain,
Since conquering self, with friendly eye he looks on all ;
And Charity commands the doubting mass at call.

The Pessimist prevailed upon to hear the Truth ;
With banished fears, elastic step, renews his Youth.
In place of Evil Powers, assumed to rule the Earth
He sees the True beyond the False, with smothered mirth.

The one time Love and Help in angry wrath declined,
With scathing tongue for all Humanity maligned ;
Is now received with grateful joy, that lights the Soul,
And laughter rings, where tears before, had hid the goal.

LET IT SLIDE.

ALL things moving, are moved by Force.
The medium may be a man or a horse.
Machinery too, can help us along,
And some is weak, and some is strong.

Not all of the force to profit tends.
The *Useful effect*, on the Waste depends.
No matter the medium, some Friction exists.
Which every desire to lessen resists.

Inertia and dirt, both stop the speed.
And the wind retards, where haste would lead.
Efficiency thus is only a part
Of the whole effect, of a force we start.

Machines that form the experts cult,
Are daily improved, with a better result.
But the best of machines in ignorant hands,
Does work which less efficient stands.

Machines must be good, but brains no less,—
For best results with minimum stress.
And so with force through men applied;
The less efficient, let things slide,—

Have scant regard for health or wit,
In strong resolve have little grit.
While those who lead, exert the strain,
Inert the helpers may remain.

'Tis here the practised judgment tries
The greatest strains, where fracture lies.
Efficient work we all desire,
But Ways and Means, not all acquire.

The Plan and Method may be good,
But men to help may lack the mood.
The best of plans may cost us dear,
If helpers grumbling disappear.

Perfect Standards raise distress,
'Tis wise accepting something less;
Which medium minds can grasp, and work;
So easy, none can Duty shirk.

The work done best, is simplest done,
When minds at ease, can work as one.
And so the Highest aims must slide,
To let a work more smoothly glide.

Till all the workers plainly see,
The higher aim the best must be,
Directing minds must Patience use,
And faults of Ignorance excuse.

DESIRE.

DESIRE fulfilled, produces great Pleasure,
Either to give or recieve what we love.
Disappointment brings Pain, in varying measure,
That springs from Desires, our friends disapprove.

'Tis our love we would give, and theirs would receive;
The medium, some service, or work to be done;
Some pleasure to give, some pain to relieve,
No matter the strain, so their love might be won.

What is ours to give? Only that which is lent
From Above! At most, a trifle we spare!
The bulk is consumed; on selfishness spent,
Ungrateful in heart, if the Truth were laid bare.

To accept, is a burden, that needs be requited.
Refusal, entrains, some salve to the Heart;
Giving, imposes a Debt uninvited;
Receiving, ungratefully, Grief must impart!

So neither to give or receive may be wise;
To accept or refuse, may be equally Pain;
Unless the Desire thro' Love should arise;—
The burden then, either, would gladly sustain.

Rejecting with Gratitude, checks not the Will
That prompts the Desire to help and assist.
An offer of Love, no coldness can kill;
Without it, a mortal can scarcely exist.

The Sages have told us, our grief is Desire.
Quite true! but our Joys spring no less from the flame;
And Wisdom suggests; you can go near the fire,
Not scorching, or burning; but warm all the same.

To watch and to notice, the ebb and the flow
Of Desire, attracting, repelling, or still;
Is to see with the Angels,—to feel and to know,
The part in the World, that Desire must fulfil.

THE DYING YEAR.

THE soft wind laden with Love's sighs,
Yields sadly up the sounds that rise,
To mourn the parting Year that dies,
And bears them onward to the skies!
The Bells! How sweetly sad they sound!
Spreading a Holy calm around.

O! Angels! waft beneath your wing,
The message which my love may bring.
If he come with budding Spring,
I care not then how sad they ring—
Those Bells! How sweetly sad they sound!
I love the calm they spread around.

HASTE.

INTERESTS and Desires clashing,
Each the others head for smashing,
Temper up and down is dashing,
Reason dumb, in wild dismay!
The first to strike? The fault was whose?
Between the two, there's naught to choose.
The Temper gone, they both must lose, ;
When one is down, it ends the fray!

But still the Cause remains the same.!
Desire mad, must take the blame!—
The silly moth too near the flame,
Percieves too late, the safest distance.
Doubtful claims that might be pooled,—
Are best deferred till all are cooled.—
In pressing Haste, the wise are fooled,
And friends are roused to fierce resistance.!

TACT.

TO search for friends ; to flee from foes,
The tactless wastrel, travelling goes.
And all the world may see his face
Of Discontent ; that marks his race.

An education gained at college,
Stores his mind with wond'rous knowledge—
All his facts are true and patent,
Yet alas ! his powers are latent.

Yes indeed ! the World *is* wrong;
To flog it well, he feels so strong.
And those who won't adopt his motion,
Must at least accept his notion.

Fools they are who can't agree
To do what's right ! And who but he
Could indicate the obvious course ;
His action based on Fear or Force !

The World should gladly hail this man !
But then he lacks a working plan.
His logic fails, to prove his Wit ;
The mass is not convinced, a bit. !

To Fear or Force should Reason yield,
Those mad, would occupy the field.
If Wisdom justifies an act,
To guide its course, requires Tact.

And what is 'Tact' ? The power to read
The thoughts of those we wish to lead ?
With Holy objects well defined,
Assisting Wills are soon combined.

Successful leading then requires
Honest men's enthusing fires ;
Skill, the touch of minds to hold,
With Ways and Means, which Acts can mould.

Desire it is, creates demand ;
Its strength we need to understand ;
In price, supplies will correspond,—
Of lowest prices, most are fond.

Business needs the hucksters art.
Bargains mean, not all, but part
Of what Desire hoped to gain ;
A friendly Balance should obtain.

Tact decides, and holds the scales ;
A just decision never fails.
With Tact, for once, a cheat may thrive ;
No friendship hence, keeps him alive.

And tactless friends, are worse than foes ;
Creating ills before one knows.
While cunning foes possessing tact,
May seem like friends, in word and act.

Co-operative Thought succeeds,
When tact correctly gauging needs,
Divides Desires with would-be friends ;
Conserving Love for mutual ends.

No need the Universe to roam ;
For Friends are found, much nearer home.
If Hucksters Trades, and Tact we learn.
The would-be Foes, give no concern.

To give or get the heart's Desire,
The art to bargain we require.
Be it Love or be it Wealth,
Good Wit succeeds, but not by stealth.

Cemented friendship shuns a price ;—
Considers bargains seldom nice ;
And Tact, in fear would take its place,
Where Love alone, dares show its face.

But Tact in Love, a Doubt removes,
When circumstance, disturbing proves.
And if with Truth it harmonise,
Full safety we may recognise.

The Tact of Wisdom's magnet mind,
Induces work through Wills combined.
It harmonises ill Desires,
With what a Circumstance requires.

Reason forms the only force,
That clearly indicates a course.
With Tact a pivot, Discord wanes
In Time ; and Concord, Power regains.

While hot Desire impatient presses,
Tact, a likely danger guesses.
Time, if gained, may save a crash ;
The Treasured Jewel turn out Trash.

Lethargic Minds may fail to clutch
The wheel of fortune, missing much.
By humorous Tact, their Wits are spurred,—
To value Time, their minds are stirred.

So Tact can build, and drive a coach !
And if so be, beyond reproach
The Motive, and the Road be straight,—
Beloved, the Driver lands his freight.

MANNER.

MANNER shows the Mood ; and so Desire
May be advanced, or gracefully bid retire ;
According as the occasion, or the man,
May harmonise with moods, and suit a plan.

'Tis seldom Work is done, or Pleasure gained,
Where help of others first, is not obtained.
And some their service undesired will press ;
While others need inducing more or less.

Acceptance or Rejection calls for Tact,
Danger lurks in Manner, not the act.
For freedom in the judgment, all insist ;
Coerced Co-operation all resist.

And if Inducement should expedient be,
The price well fixed, beforehand, we must see.
For failing this, the one induced, commands ;
And perhaps may make exhorbitant demands.

The judgment secretly decides each case,
While every neighbour valued, finds his place ;—
According as to Sympathy he tends,
He grades with Foes, Acquaintances, or Friends.

The Foes turn out a sickening source of woe ;
Our Fears, their Thoughts may take, oppress us so.
While jealous Friends, from thinking they've been slighted,
May flout our love ; and then our lives are blighted !

Acquaintances, it seems, turn out the best;
Demanding least, they leave our minds at rest.
And since our Manner indicates our Mood
The Courteous one is safest, not the Rude.

Manner thus, can make or mar a case;
And change to loveliness an ugly face—
Convert a foe to friend, when tactfully wooed—
As if by Love, reflected in the mood.

The Manner then, which surely gains the day,
Expresses moods of love's all conquering sway.
In Faith we love, and reason through the mind,
That loving God, ensures our mood is kind.

While Tact on Wisdom for success relies,
Success is hopeless if the mood denies.
To think the Evil, is with danger fraught;
And acts result, as if from minds distraught.

Below Ill Manner lurks a fell disease;
It's dire effects, the first, are friends to sieze,
And all well wishers feel their rising fears;
While foes are keen to strike, and bring our tears.

The *Evil Thought* defeats our fond Desires.
The sickening Error, doubt and fear inspires.
But thinking only through the Heavenly mind,
We act with God, and perfect safety find.

The proof is easy. Let ill thought be changed.
That instant those we hate, as friends are ranged.
Silently the eye their souls will teach,
The Harmony of Hearts within their reach.

Their manner changes with our novel mood;
They feel His Power working, all for Good.
Desires their due proportion then assume,—
A cheerful mood and manner all resume.

But Manner may be made to serve a Lie.
The Enemy his art, is free to try.
And even those who want to do God's Will
May act against an impulse, they *must* kill!

Prudence seeks the Motive for the act,
Before pronouncing judgment on a fact;
In Miracles a seeming Lie is wrought;
Like men, when changed to Good, from Evil Thought.

Acts at variance with his nature, show
Some motive in a man, we ought to know.
His wavering judgment halting, we can tell,
Is leading him the road to Heaven or Hell.

No Love is lost in weighing down the scale,
Which helps to make the Thought of Good prevail.
We may be wanting wit, or fail in tact;
But loving Motives, seldom fail to act.

The 'Evil' which we surely know exists,
Is nothing more than Error, which resists
The force, the Universe, through Truth, maintains.
With Wisdom, Truth the mastery regains.

The Peace of Mind from understanding this,
Results in pardoning Errors with a kiss.
For other's sins, no reason shown to brood,—
To cure them only, we display the mood!

Our Manner, with this knowledge, quickly shows
The Mood. Our face with honest pleasure glows.
The wrinkles which the Error caused, dispelled,
The Talisman of Health, is firmly held.

CASTE.

IF from Love and Wisdom, springs the seed of Heavenly Rule,—
To water well with Love the seed, they ought to teach at School.
But Wisdom through Experience, and hard knocks, we mostly gain;
And active spirits quickly learn; and power to lead, attain.

Men since the world began, have seen the faults of selfish minds,
When uncontrolled by Wisdom—which its joy in Justice finds.
The Wisest Leader—He who knew, that Love could go astray,—
Renounced His *Life* for love of Man, and pointed out the *Way*.

Material joys that please the Sense, with gratitude when earned,
Are recognised as gifts from God, not lightly to be spurned.
But those who love them more than God, it seems their Souls would sell!
And here appears the finger-post, that shows us Heaven or Hell!

Impulsive cultured graduates, assured they know the Truth,
Feel confidence to rule the World, through inexperience Youth.
Reformers see the Gilded goal, Humanity should reach,
But practise not the Goose's step, of Theories that they preach.

Little knowing what life is, or what to God they owe—
In ignorance what fructifies, the doublful seed they sow—
The rule of inexperienced youth, could surely never last!
Erratic Thoughts, must tempered be, and Sanctioned through the Caste.

The Caste's collective brain records its judgment up to date;
And new ideas, displacing old, on time and Temper wait.
Their moral, and their business worth, for *Co-operative use*,
Is what the Caste considers well, and sanctions no abuse.

It's power complete, the Caste controls, with Penance, or with Fine,
Infraction of the Business code,—neglect of laws Divine.
While progress may be slow, 'tis sure. With masses thus upheld,
The touch with God and Neighbours, makes united efforts weld.

And Government through heads of Castes, presents a likely plan,
That harmonises Faith and Work, and reaches every man.
In Wit for Co-operative work, the Western Nations vie;
But unrestricted Competition, snaps the social tie.

The Love of God, that like the Sun, should warm and cheer the Earth,
Is hid behind a gloomy sky, destroying Joy and mirth.
The Mind perceives, and so believes, it views a passing cloud;
But Hearts are cold, and would unfold, the Veil that forms a shroud.

Two thousand years of Western strife, has not secured the Peace;
While Eastern Thought, with Leaven raised, has caused ferment to cease.
When East and West, the passing Angel, charged with Wisdom, hail,—
In one Grand Work for God engaged, their Work can never fail.

BUSINESS.

BUSINESS is done through the Head, not the Heart.
Loving and Hating are things wide apart.
If Plans on these Passions, should too much depend,
'Tis only the Devil can tell how they 'll end.

In brightness of Love, or darkness of Hate,
Reason is blinded,—and sad to relate,
Material Business demands only *Skill*,
In contriving, combining, and keeping Good Will.

When Reason sits daft, or not free to act,
The best combination will not keep intact.
While loving too much, no master can rule;
Deserted, if hating;—he looks like a fool!

The masterful Passions, efficiently used,
Help business, when governed to suit,—not abused.
Environment, Temper, Occasions, and Times,
Suggest all the Motives, for Goodness, or Crimes.

Respected, experienced, Leaders of Caste,
Possessing much Wisdom, are teaching us fast.
In contact with workers, they hear all complaints ;
Govern by *Teaching*, the needful restraints.

The business, the best—most efficiently done ;—
Is when Passions are stilled, and all work as one.
And judgment proceeds, with leisurely Tact—
Not disturbing Desire, to continue to act.

Nay more ; the Defaulter, Disloyal or Sneak,
Is spurred, or deterred from his troublesome freak,
By calmness, through which, a Discord allayed—
Time works a cure, and the danger is stayed.

We start with fresh Plans, and Experience gained ;
A different System—our manner is changed.
If previous ventures, have done no man ill,
Hosts of good workers flock to us still.

Depression resulting from offers rejected—
Extravagant Hopes, from service accepted—
Steadied must be, through Compassion and Love ;
The same as received, with Power from Above.

A WORKMAN'S PRAYER.

JESUS ! Magnet ! of my Heart and mind !
I Watch and Pray, in all my Work to find.
The Errors, which distress and grieve my Soul ;
In Love and Trust that Thou wilt make me whole.

The contrite Sinner, asks thee not in vain
For Pardon. But, the marks of stings remain.
Loose my fettered tongue, and show the Way,
To labor lovingly from day to day.

Teach me clearly, what offends Thy Laws ;
The Principles that underlie the cause
Of Discord ; so that Work each day begun,
May see my prayer fulfilled ;—*Thy* will be done

FALSE BELIEF.

EVENTS conflicting with our cherished Plan,
Affords Experience of a Plan not suited!
Fortune favoring, he's a lucky man
Whose Tact enables plans to be transmuted.

Work proceeding from designs of Neighbours,
Each with plans that differ from our own,
May interfere perhaps, with all our labours;
Ours too, marring theirs, in ways unknown.

And Doubts of Good or Bad intentions press;
Our own incentives perhaps are causing wrong:
We feel at sea, in times of storm and stress,
With adverse Currents hurrying us along.

To gauge these currents is to know our place.
And when the stars are hid, the Lodestone guides;
Till shoaling waters call for slackened pace,
Or Prudence rules;—the Barque at anchor rides.

Here Patience takes command in Faith and Hope.
The Truth or Error traced, the Course is found.
Knowledge gained, the mind with stress can cope—
The vessel starts, and quits the dangerous ground.

Three streams of Thought affect Desires course:—
The Thoughts of GOD, the Neighbour's, and our own.
We feel them ebb and flow with varying force,
As we by winds of Circumstance are blown.

'Good,'—we seem to think,—Desire attained;
'Evil,'—what obstructs, and stops the way.
In hasty judgment, God and Neighbours blamed,
No other Will but ours we would obey!

The Mariner with Faith puts forth his skill;
Not to command the waves, but save his ship,—
Contrived, its various functions to fulfil,
By those who know she'll struggle plunge and dip.

He feels the safest course that he can steer,
Must *harmonise* with Nature's varying mood.
No wonder then, Desire has cause to fear,
From streams of Thought, so little understood!

False Belief creates the Powers of Evil.
Science shows in what such powers consist.
Jesus taught to exorcise the (D)evil.
Desire controlled, no Evil can subsist.

No fruit of man's Desire could ever grow,
Without a seed of Thought, in genial soil.
The mind, bad seed would never wilfully sow,
Did not Illusion, truthful judgment spoil.

To strive against the current of God's Thought,
Or that from our Environment arising,
Causes deep distress,—defeat we court;
The Error seen, the 'Evil' 's not surprising!

Seeds of Thought, in time their Fruits display.
Dispelled Illusion then, the Truth reveals.
Till when at last, Experience points the Way,—
With Faith confirmed, to God the mind, appeals.

LOVE AND SCIENCE.

THREE Neighbours working in their gardens
Sowed a crop of seed.
One hedged his land with stakes and thorns,
To make intruders bleed.
In Science versed, he felt secure
His pockets he could fill.
His secret, he with none would share,
Relying on his skill.

The other two, in friendly mood,
And o'er a pipe and pot,
Expressed their joys and told their griefs,
And Information got.
At length the market day arrived,
They all brought forth their store.
The fruits of Love were sold at once;
The crowd demanded more.

The fruits of selfish Science, weighed
Not half what Love had grown.
Disposed for trifling prices, they
Before the pigs were thrown!
The friends with many a laugh and jest,
At Science's expense,
Decided not to envy it,
The staked and thorny fence.

Dejected and with moistened eye
The saddened Neighbour passed;
Then Love and Charity were touched;
And Science melted fast.
"Come Neighbour, take a sup with us,
And tell us all your woes."
"Indeed my friends, it seems to me,
My skill for nothing goes!

"The land and seed were both the same,
As gave your bounteous yield.
"The Sun and rain did equal work;
And I manured the field.
"But some mistake I surely made
Which you would soon have seen,
"Had not that plaguy thorny fence
Have proved the Ass I've been!"

With cordial grasp, each arm was siezed,
The stranger made a friend.
In genial warmth, his spirits rose,
Which supper made unbend.
And when the Loving Cup—declined—
At first, came round again,
The sip that led to deeper ones,
Caused the beaker's drain!

Then between the gathering clouds
Of three church warden's smoke,
Love and Science much were mixed,
Twixt seriousness and joke.
"Tell me friends, what think you led
To Science's defeat?
"If Ignorance must win the day,
Then how can I compete!"

"No loss dear Sir, but only gain,
From your defeat we see.
"You now have proof, a thorny hedge,
The worst of foes can be.
"We long ago discovered this—
It harbours pests and blight"—
Here Science bounding from his chair,
Exclaimed "By Jove! You're right!"

"I quite forgot,"—"Exactly so!"
Was Love's response, in glee;
"Wisdom there may be in one;—
But more, when there are three!"
And so they sang, and then they danced,
And all, they did agree;
That—"Wisdom there might be in ONE,
But more, when they were THREE!"

"Boys come on, and smash that fence,"
In raptures Science cried.
Into the Moonlight, out they rushed,
And axe and hatchet plied.
Down went every stake and thorn,
The pile grew high and higher.
And all the village, soon was roused,
By cries of "Fire!—Fire!!"

When with generous help they flew,—
To find a rompsome freak;
Mad, they sought the scamp, on whom
Their vengeance they could wreak.
And Love turned pale, and would have fled,
But Science held it fast;
And told the crowd the humorous tale;—
They fairly roared, at last.

Then heartily forgave the jest,
And chaired the speaker round.
The blazing pile was stirred a fresh,
Till not a stick was found.
In haste, at last, the Police appeared,
With stern relentless face;
But could not act for laughing, when
The village told the case!

That night, while Science snugly slept,
He dreamt that he was wise.
A roguish Imp pitched on his nose,
And opened both his eyes.
He saw a train of Science Drones,
Piling up their heap.
There 't was useless lying, while
The World was fast asleep!

But rustling wings brought Fairies bright,
Who swooped and took away,
The Science which the Drones had heaped,
As if they were at play!
"Hullo! Hai!! Stop!!!" the sleeper cried,
"I say! what games are these?"
"Wisdom sends," the Imp exclaimed—
"For Science, if you please."

"But I am Science, I am Wisdom!"
"Chut! and cease your fun!
"Science ranks a half pint pot,
"To Wisdom's burly Tun."
With this, the Imp, in wicked glee,
Pricked the snoring nose.
Its owner sneezed, and kicking out,
Severely banged his toes.

The Sun was gaily streaming through
The window as he 'woke,
And as he peeped, the stubbled fence
Recalled the midnight joke.
"No thorny fence for me" he cried,
"To cause my mind to rot!
"For Wisdom, may be even found,
"In any half-pint Pot!!"

"That saucy Imp! His tiny Wit,
Not half the Truth displayed
"For Wisdom has but Static worth,
Which never made a Trade.
"'Tis only when Intelligence,
Becomes Dynamic Force,
"And '*Work*' is done, that Wisdom hints,
Its Mighty Hidden Source!"

WHO LEADS THE WORK?

WHERE, by two or more concerned, a common Work is done,
Obeying perhaps are many,—but commanding, only one.
And if but two might be engaged, the question who 's to lead?
The active nature soon decides, and not the Skill or Creed.

The Sanguine Temperament discerns, a want of Vital Force,
In those Lymphatic Temperaments, that slowly choose a course.
Lymphatic ones, with Fear regard, the Sanguine fierce resolve—
Which perhaps foreruns Disaster, and may partnership dissolve.

For hasty judgment follows, in the wake of vigorous acts—
Not always based on evidence, in harmony with Facts!
Lymphatic ones, are seldom heard, their story quite in full:
And so, the active Sanguine ones, awry are apt to pull!

The Leader seldom thinks he 's wrong, or dreams of taking blame.
The Follower everything concedes, thus adding to the shame!
Efficient couples then, for Work, are those the most alert,
To see that neither Nature, drowns the Truth they both assert.

Not we ourselves, but partners, see, when this might be the case.
Denounced, for Good or Ill then Temper rising, takes its place.
Humour here steps in, to salve the feelings—if agreed ;
Providing Nature's safety valve, of which we all have need.

If Laughter rings, when plans have failed, no matter what the cause,
'Tis evidence that Love survives, and lightly views the flaws.
For Wisdom gained, with love preserved, no grudging price is due ;
Since every effort following, takes a course more sure and true.

Then Love and Wisdom, really lead, if couples woo success !
Not persons who aspire to Rule, or wantonly oppress.
And two of differing natures, seeing things in different lights,
Saves Errors, which a single mind, might fail to put to rights.

The Stereoscope by double views, a little space apart,
Makes solid, what was surface ; measuring distances in Art.
So, two focussed Minds, when merged, for Wisdom's search if blent,
The Truth with greater ease approached, a smaller time is spent.

Dead substances, that differ, both in quality and kind,
In contact, show vast activeness, of Love and Life combined,—
The instant any *medium*, provides the needful Way,—
For energies to flow ; and let them, Nature's Laws obey.

The dead in life, are those who fail, the Medium *Love* to feel ;—
God's Love, which lets all natures work, and every wound can heal.
If this is realised, we know, the Work which most succeeds,
Results from Co-operative Thought ; then God it is, who leads.

ANGER.

SOME are always angry, when they work their way.
Others ever smiling may a friend betray.
Those whose Minds on Co-operative Work are bent,
Are angry with a Discord, born of Vile Intent.

Jesus looked around with Anger on His foes,
Who would have barred the Love which God, on all bestows ;
Because the Sick on Sabbath days were quickly healed,
When trembling Sinners, through His Love, to God appealed.

Not always is a Discord by a Smile dispelled.
Fear—by loss of Character—to be expelled
The Vineyard, keeps disloyal workers somewhat straight ;
And Anger warns the waverer, ere it be too late.

Anger's worth, upon the Cause depends ;
If just, no anger anyone offends.
But proof of truthful Motive as we know,
Is often hard ; the process too is slow.

While motives and intentions we may guess,
To wrongly judge, inflicts intense distress.
Then Grief finds vent in angry tones or speech,
Until intelligence its Cause can reach.

But moody Silence, like a thief that lurks,
Steals Intelligence, and stops the Works.
In grief that Truth is failing to be heard,
A truthful Faith thus proves itself absurd !

For what is Truth ?—*Itself*, in *Time* will tell ;
It needs no doctors stuff to keep it well !
And so we see that ' Work ' can never stop.
The Mind, at least must work, until we drop.

To let the Sulks or Anger live a day,
Is simply throwing Life and Work away.
The Oil of Faith prevents a breaking strain.
Intelligence at Work can then remain.

The anger which we feel is wholly *just*,
Is that resulting from a breach of trust—
Evasion of the Laws that Christ has made—
Unjust measure when a Debt is paid.

The Anger which we know it wholly *wrong*,
Is cumulative, or endures too long.
The Cause perhaps a selfish one of gain—
Some object which across our path has lain.

Coerced Co-operation, born of Lust,
Opposed to that for objects which are just,
Calls for Motives to be reconciled.
A Cause so Good, by Anger is defiled.

If Man by Error was not often swayed,
In Anger, he would see himself betrayed.
For Work, the object, can not well be done,
When Minds in anger, fail to weld as one.

The Cause for Anger is the unforseen.
'T would not have happened had we Angels been !
For all we know, the test of Souls on Earth,
Decides our place in Heav'n on Second Birth.

For other's Sins, we then need little care.
According as men work, they so must fare.
But if we know, or think we understand,
Our Duty's plain, to lend a helping hand.

The Universe, a Vast Unfathomed Mind,
By Christian Churches, thus appears defined.
The Father, Son, and Holy Ghost, in one
United Purpose *act*, and '*Work*' is done.

Reflected on the Earth, the Workman feels,
The Trinity of Minds, to Sense appeals.
Mankind—the Son, *Efficient Work* achieves,
When his Mind, the Holy Ghost, percieves.

For Minds on good intent may safely *rest*,
But when they *move* for 'Work,' then comes the test!
The Father's Will, that moves the Heavenly Host,
Effects His *Purpose* through the Holy Ghost.

No adverse streams of Thought our Minds distress,
When Thoughts for God and Neighbours, forward press;
And Thought for Self, not first, but lagging last,—
Our Anger comes so late;—its need is past!

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